The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXI.: WHOLE NUMBER, 1280.] NEW YORK, SEPTEMBER 27, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

SEPTEMBER.

29 St. Michael and All Angels.
30 Seventeenth Sunday after Trinity.

OCTOBER.

7 Eighteenth Sunday after Trinity.
14 Nineteenth Sunday after Trinity.
18 St Luke the Evangelist.
21 Twentieth Sunday after Trinity.
28 Twenty-first Sunday after Trinity.
St. Simon and St. Jude.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

☞ In the list of the Provisional Bishop's Appointments for this Diocese, which appeared in the last issue of our paper, an error occurred, making it read, "Thursday, September 20, St. Mark's Church, *New York*," instead of *New Castle*. The error was in the manuscript copy sent us.

New York.—DIOCESAN CONVENTION.—The Seventy-second Convention of this Diocese commenced its session on Wednesday, the 26th inst. A large number of the Clergy and Laity assembled for the celebration of Divine Service at 10 o'clock in St. John's Chapel, in this city, the place appointed by the Provisional Bishop for the meeting. At the appointed hour the Provisional Bishop of New York, the Bishop of Western New York, the Bishop of North Carolina, and the Bishop of Iowa, entered the Chancel, accompanied by several of the Clergy. The Service was not marked by any unusual solemnity in the celebration, the Psalter being read, and only the *Venite, Glorias, Te Deum,* and *Jubilate* chanted. The Introit in the Communion Service was from the 108th Psalm of the Selection. The Ante-Communion was then proceeded with, the Bishop of Western New York reading the Epistle, and the Holy Gospel was read by the Bishop of North Carolina. Then followed the 103d Hymn.

The Sermon was preached by the Rev. Dr. Creighton, and was a most able discourse. The rev. gentleman took his text from 1st Timothy iii. 15: "The Church of the living God." St. Paul, giving directions to Timothy in regard to the right government of the Church at Ephesus, committed to his care as its Bishop, declares that his design in doing so was that his son in the Gospel might know how to behave himself "in the House of God," which is the "Church of the Living God, the Pillar and Ground of the Truth." The living character of the Church was then forcibly contrasted with the various systems of religion that had misled their deluded upholders before the light of the Sun of Righteousness had dawned upon the world. It is more probable, however, that the word *living* is used as synonymous with clerical, and that the Apostle intended to speak of the God of the Christians under the attribute of Eternal, as he that always lived, existing from everlasting to everlasting, having neither beginning of days nor end of life, "the same yesterday, to-day, and for ever." To Him, the self-existing and ever-existing One, the God of all eternity, belongeth the Church. It was *appointed* by Him for the salvation of men, purchased by the blood of His divine Son; its Ministry and Ordinances were established under the guidance of His blessed Spirit; its end is His honour and glory, through recovery to holiness and eternal life of our guilty, miserable, and perishing race. Human institutions partake of the perishable nature of those who frame them. Thrones are cast down, empires dissolved. Nations and races disappear from the face of the earth The proudest cities are laid in ruins, and the places of the mighty among men know them no more. But the "Church of the Living God" standeth fast forever. The fires of persecution may assail it. It may become extensively unsound and corrupt; false doctrine may creep in, and damnable heresies rear their frightful heads. Portions of it for wilful persistence in sin and error may be cut off; but the foundation standeth sure. The arms of the Everlasting One are over her, the gates of Hell cannot prevail against her. We are not then, brethren, to regard the Church as a society of limited duration, as designed to answer the present condition and need of the world, to be changed and altered to suit the various phases of social existence, or to be wholly done away with when the present emergency has been met. The life of the Church embraces all time, and we may be assured that her work will not be completed until the consummation of all things. Then, when her last enemy shall be destroyed, she will pass with Her Glorious Lord and Head from her militant to her triumphant state—from her contests with sin, the world, and the devil, to the songs and everlasting joys of the Divine presence. Another attribute of the Living God, and one in which His Church must resemble Him, is His ubiquity, or *universality* in regard to place. As God is everywhere present, so does the mission of the Church extend not only to all times but to all places. "Go ye into all the world, and preach the Gospel to every creature." The Church's limits must therefore be identical with those of the world, and her charities must embrace all the sons of men. None are too humble for her notice, none too exalted or too remote for her influence. All must be brought through her instrumentality to the knowledge and obedience of the truth. Her vocation is to seek for Christ's sheep wheresoever dispersed abroad, and for his children wheresoever in the midst of this naughty world they may be found, that they may be saved through Christ forever. The kingdoms of this world must become the kingdom of our Lord and His Christ. The earth must be filled with the knowledge of the Lord, as the waters cover the sea; and all must know God from the least to the greatest. Boundless as may seem this sphere of action, she is able through the blessing of her Great Head to fill it. Were her members duly sensible of her indispensable necessity to the nations of the earth, as the keeper and witness of the truth—as possessing the divinely appointed ministry of reconciliation—as the dispenser of the Sacraments of grace and sanctification, we could assign no limit to her success. She would advance from conquest to conquest with a rapidity which would appal the powers of darkness, and cause the world to bow its head to her light and easy yoke. God is omnipotent. His Church should therefore have the attribute of power. We know, brethren, that the truth, of which she is the support and pillar, is mighty; that it is sharper than a two-edged sword, dividing asunder the joints and the marrow; that it is able to break down all the strongholds of Satan; that the mighty power of the Holy Ghost can make it effectual to the conversion and salvation of all the ends of the earth. Brethren, how true, and yet how mournful it is, that so much of the world is shrouded in gross darkness—that countless numbers for whom Christ died have never yet heard of the Saviour, or, having heard, have not yet embraced him as such! It is the want of faith on the part of her members that stays the Church's progress. To this want of faith it is owing that there are neither the men nor the means to carry out the Church's work. Instead of being a "Living Church," active, energetic, and strong in the Lord and the power of His might, irresolution and apathy weigh it down and paralyse its efforts. The true power of the Church, therefore, presupposes and requires *faith* in her members. Unity, also, is essential to energetic action. Division is in itself weakness. Where her members are joined together in the bonds of peace and love, the Church can act with unity of purpose and unity of effort. It is then she presents an unbroken front to the adversary, and a spectacle of the most attractive nature to the eyes of the world—an argument in her own favour which all can appreciate and few resist. Another attribute of the living God in which His Church must resemble Him, is *holiness*. God is holy, and, my brethren, the Church also is holy—holy in her union with her living Head—holy in the guidance of His Spirit—holy in her worship—holy in the ends she proposes—holy in the means she employs. Her members also may be regarded as holy, because redeemed by the blood of Christ. Sanctified by the Spirit of holiness—regenerated and united to God's Church in holy baptism, instructed and enlightened by the word of truth, nourished and strengthened with sacramental food and sustenance in the Holy Eucharist. The Head of the Church is a God of mercy and love, and in these also she must imitate Him. Perhaps there are no attributes of the Divine nature more frequently brought to our notice than the two just named. And it is in an imitation of these lovely qualities that the Church is to manifest her relation to Him. Of this body, so glorious in its title, so distinguished by the Divine favour, so exalted in its aims, it is our privilege, our honour, and, if we profit by it, our happiness to be members. Such a privilege, such an honourable relation carry with them *responsibility*. Though we rejoice with the Church in her prosperity, and sympathize with her when affliction or persecution ariseth, unless the goodness of God leadeth us individually to repentance for our sin, the Church [illegible] be preserved and triumph, but we shall have no part or lot in the matter. Our advancement in holiness must be in proportion to the means of grace which we enjoy, or our hope of glory may be disappointed. For we are expressly told by the Apostle that Christ loved the Church, and gave Himself for it, that He might *sanctify* and cleanse it with the washing of water by the Word—that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. We shall, therefore, never fulfil the design of its establishment, or show any appreciation of the love and mercy and condescension which originated it, nor be ultimately benefited thereby, unless it be our constant aim and endeavour to bring forth fruit unto holiness, and then shall the end be everlasting life. Let us, then, brethren, walk worthy of the vocation wherewith we are called—with all lowliness and meekness—with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.

Then followed the celebration of the Holy Communion. The alms at the Offertory, it was announced, were to be appriated to the Bishop of the diocese. The Prayer for the whole state of Christ's Church Militant was then read, and the Bishop of Western New York proceeded with the office as far as the prayer of humble access, the Provisional Bishop then taking up the service.

The Blessed Sacrament was devoutly received by the greater number of Clergy and Laity present, and all united in chanting the *Gloria in Excelsis* (without organ accompaniment) at the close, and the Presiding Bishop pronounced the Apostolic Benediction.

The Convention was then shortly afterwards organized. But nothing of any great interest transpired up to three o'clock, P. M., when a motion to adjourn to Thursday morning at 9½ o'clock was unanimously carried.

GENERAL THEOLOGICAL SEMINARY.—A special meeting of the Board of Trustees of the General Theological Seminary was held on Tuesday evening, for the election of a Professor of Pastoral Theology and Pulpit Eloquence, in the place of the Rev. Dr. Haight, resigned. There were seventeen candidates for the vacant office, but we understand that no election took place.

New Jersey.—The Sixth Annual Commencement of Burlington College will be celebrated in the College Buildings on the Festival of St. Michael and All Angels, Sept. 29th. The services in the parish church, with the Holy Communion, will begin at 12 M. The Master's oration will be delivered by Walter A. Mitchell, A. B., candidate for Holy Orders.

PASTORAL LETTER TO THE CLERGY AND LAITY, ON THE SPECIAL THANKSGIVING FOR AN ABUNDANT HARVEST.

DEARLY BELOVED BRETHREN:—God has been very gracious to our land. At a time when a general failure of the crops would have been most disastrous to our nation, and a calamity to the world, He has vouchsafed an unexampled plenty. It is a special mercy, and it should be owned with special thanks. It is a national blessing, and it calls for a national acknowledgment. "Were there not ten cleansed? But where are the nine?"

The Governor of this State, in the true spirit of a Christian ruler, has acted upon this devout conviction. He has recommended to the "citizens of this State to observe *Thursday, the fourth day of October*, as A DAY OF THANKSGIVING, for the seasonable, providential, and special bounty, which has been so mercifully granted to us." And he invites us "with grateful hearts," to "offer humble thanks to Almighty God," "in our usual places of worship," "for His great goodness and mercy;" and to "ask a continuance of His mercies and loving kindness to us."

Approving heartily of this recommendation, and cordially complying with this request, I affectionately commend to you, beloved brethren, the devout observance of the day thus designated. And, for the furtherance of that pious end, I hereby set forth and appoint the following prayers and services to be used on that occasion.

And that the merciful goodness of God, in sparing us from plague and pestilence, may be suitably acknowledged, and our sympathy with our suffering brethren at Norfolk and Portsmouth, in Virginia, may be practically expressed, I add the earnest request, that the Offertory be read and a collection for their benefit be made in every congregation in this Diocese. I ask it in His name who said, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble."

Affectionately and faithfully,
your Bishop and servant in Christ,
Riverside, St. Matthew's Day, 1855. G. W. DOANE.

SERVICE FOR THE SPECIAL THANKSGIVING.

¶ The Service to be as usual, except as is hereby otherwise appointed.
¶ Among the Sentences, at the beginning of Morning or Evening Prayer, shall be the following:

The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season.—*Psalm* cxlv. 15.

Thou openest Thine hand; and satisfiest the desire of every living thing.—*Psalm* cxlv. 16.

When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which He hath given thee.—*Deuteronomy* viii. 10.

¶ Instead of "O come, let us sing," &c., Psalm cl. shall be said or sung.

¶ Instead of the Psalms for the Day, Selection IX. shall be used.

¶ The First Lesson shall be Deuteronomy vi., and the Second Lesson shall be St. Mark viii. 1-21.

¶ After the General Thanksgiving, shall be said the Thanksgiving "for Plenty," from among the "Prayers and Thanksgivings upon Several Occasions," and the Collect for the Fourth Sunday after Trinity.

¶ The Collect to be used instead of that for the Day:

O most merciful Father, who hast blessed the labours of the husbandman, in the returns of the fruits of the earth, we give Thee humble thanks for this Thy special mercy to us; and we beseech Thee to stir up the wills of thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

The Epistle.—2 Corinthians ix. 6-11.
The Gospel.—St. Matthew vi. 25-34.

On Sunday morning, September 23, (sixteenth after Trinity,) at a special Confirmation in St. Mary's Church, Burlington, Morning Prayer was read by the Rev. Professor Doane, the Assistant Minister, and the Rev. Dr. Mahan of the General Theological Seminary, and the Bishop preached, confirmed twenty-five (making with two in private *twenty-seven*) persons, and administered the Holy Communion, assisted by the Rev. Mr. Millett, Principal of St. Mary's Hall, the Rev. Mr. Chetwood, Acting Rector of Burlington College, and the Rev. Professor Doane. The Rev. Professor Hyde, and the Rev. Mr. Reynolds, (of the Diocese of California,) were present.

The following statement was made by the Rev. Rector of Grace Church, Newark, New Jersey, to his congregation, on Sunday last, after reading the Sentence of Deposition from the Ministry lately pronounced upon George Hobart Doane, M.D., formerly a Deacon serving in that church:—

Such, brethren, is the sentence which it is my duty to read to you, pronounced by the Bishop of New Jersey upon his own son. To those of you who appreciate the office and work of a Bishop rightly, it will have the force and effect of a sentence from God. Thus does the highest Ecclesiastical authority known in the Church separate from her communion, and mark for avoidance, him who has caused a division contrary to the doctrine that he had received. I am sure there is not one of you, however indignant against the sin and treason of this misguided young man, who will not feel your hearts stirred with sympathy for the parent, who, in his character as a father in God, has had to perform this most unnatural, but [illegible]

It is addressed to all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church. We express our faith in this Church in the Nicene Creed, and therefore it is addressed to us. As a Bishop of that Church, deriving his authority from our Lord Jesus Christ Himself, the sole Head of the Church on earth or in Heaven, the Bishop of New Jersey claims the allegiance of all Christians within this Diocese who hold the Catholic faith. A few years ago, however, the Bishop of Rome, by an act of usurpation, consecrated a Bishop who swore, and who owes obedience to himself, and sent him intrusively and unlawfully into this Diocese. Against this act of usurpation and intrusion, the Bishop of New Jersey protested, at the time it was committed, in the face of the Church and the world. The Bishop of Rome has of right no more authority out of his own Diocese than the Bishop of New Jersey has outside his. And the intrusion of one Bishop into the Diocese of another has been, in all ages, esteemed an act of schism, and an open breach of the laws of unity and peace. Therefore, the Bishop of New Jersey, in sentencing this young man, characterizes the authority to which he intends to submit himself as the "Schismatical Roman intrusion." The submission of himself to this usurping and schismatical Bishop, the acknowledgment of his impious pretensions to supremacy, and the acceptance of the corrupt doctrines, added to or developed out of Holy Scripture, are the acts of sin and disorder for which George Hobart Doane, M.D., has been degraded from the Diaconate.

I can, from my own knowledge, say that G. H. Doane entered on his course without any knowledge of the facts and arguments, whether scriptural or historical, by which the claims of the Bishop of Rome to supremacy have been over and over again refuted. Since he first consulted Romish advisers, on the 4th of August last, he has made this question the ground of his submission. And he sent me a paper, in his handwriting, in which he stated the views he had acquired of Romish supremacy. To any one competent to judge, they will appear futile, insufficient, and feeble in themselves, and incoherent, unreasonable, and inconclusive in his statement of them. The facts will show that these reasons did not operate with him in the first step he took towards Rome. He was led away then by the same inconsiderate impetuosity which has characterized most of the events of his life, and which has been eminently conspicuous in his choice of more than one profession. He has, at various times, sought certain objects of his desire with a rash, unreasoning vehemence, which put out of sight all consideration for the lawfulness of the means of attaining them, and on reaching his object, he has abandoned them with a fickleness which can be accounted for only by want of principle, or by being resolved into unsoundness of mind, which he inherits on his mother's side. On the 4th of August, at 6 P. M., he took leave of his father at Burlington, after having spent his vacation with him. As was customary with him, he kissed his father at parting, and received his blessing. He returned to Newark, reported himself to me as ready to resume his duties, about 11 o'clock P. M., that night. At that hour he had no intention of resorting to any Romish guide whatever. He came expressly for the purpose of reporting himself as returned to resume his parochial duties. After bidding me good night, he returned, and asked me abruptly if I knew that "Mr. Markoe had gone to Rome." I said I saw it in the papers, expected it, and regretted for his own honour's sake that he had not gone sooner, or abstained, at all events, from active work in the Church. I said I thought his conduct at New Brunswick dishonourable. For however incapable a man may be of controlling his own convictions, he can recognize at least the direction in which his thoughts are running. And I thought it an exhibition of great insincerity on his part, to start a new parish, and attempt to propagate principles of which he himself was uncertain. Mr. G. H. Doane then said peevishly, "What is a man under such circumstances to do?" I expressed my surprise at the question. I said the work of the Ministry is pre-eminently a work of faith. "Whatsoever is not of faith is sin." To continue labouring in the Ministry when doubtful, was, I thought, a kind of sacrilege. As to what a man should do, I added, he should cease working, resort to the sources of information from which he could derive satisfaction of his doubts, and then return to his work with renewed faith and a good conscience. He appeared satisfied, assented by silence, went out, and it was night. With the kiss of his father on his lips, and under the full sway of a mad and reckless impulse, he went within that hour and delivered himself over to the Romish Bishop, his father's natural enemy. Thus without any purpose of this kind when he left his father, without any intention of the kind when he reported himself to me as returned to his duties, and without any reason for it in what I said to him, he in less than six hours completed the comet-like orbit of this mad aberration. The next day he appeared in church, but asked to be relieved, and as there were two other clergymen present, did not officiate. This was Sunday, 5th of August, and until the previous night I have no reason to believe he had had any communication with the Romanists. On Monday, at 7 A. M., I heard from him, saw him, learned with amazement of his state of mind, and demanded his instant resignation. To afford him leisure and opportunity to settle his mind and retrieve his course, no cause was assigned when his resignation was the next day made public. From the time of his coming to me as an assistant, until I saw him on the 6th of August, I had no doubt of his loyalty to the Church. Since that time I have used various means to save him, but he adopted the maxim that there was nothing for him but Romanism or infidelity; and that he saw no security for unity or peace but unreasoning obedience. Consistently with this view, he rejected all study and inquiry on the question of Romish supremacy, and I can confidently say he is very ignorant of the Catholic side of the question. Of course, as he has been ever since he left this in the hands of Romanists, he is by this time in the possession of the arguments by which the Romish side is supported. During the period of my connection with him, he informed me that it was a peculiarity of his mind to find it swayed towards conviction or acceptance, on either side of any question which a clever reasoner might take. He was on one occasion much disturbed by some infidel arguments of quite an uneducated person; and he told me that he had no turn for study, and that the steady pursuit of a chain of reasoning, in a course of reading, caused him bodily pain in the head, or mental confusion. His mind was prolific in schemes, which he was impatient about realizing; and opposition or objection to them made him unhappy and restless to a degree beyond what any one who does not know him can conceive. In assigning temporary insanity as the moving cause of this defection, I express my own conscientious conviction arising out of the facts of the case. Suddenness, inconsiderateness, recklessness, and the absence of any other cause, mark the step of the night of the 4th of August. There is a complete parallelism between his act and an act of suicide. To escape from secret discontents or trials God had given him to endure, or to avoid dishonour, or to extricate himself from a maze of difficulties he could not brave or bear, he rashly flew from "the ills he had," to others and more grievous ones "he knew not of." I think the course he took unaccountable on any other supposition but this, that he was temporarily insane.

It remains only that I should ask your prayers for the Church while she suffers from one of those offences which we know must needs come; for the Bishop in his affliction as a parent, for this young man in his mad outbreak or his sin, and for myself on this new experience of peril among false brethren.

To those of you who know my doctrine, manner of life, and character, from the first day I came among you until now, I am sure I need make no professions of my unfaltering faith in the One, Holy, Catholic, and Apostolic Church, and in the Protestant Episcopal branch of it in America.

The unkind censures this may give rise to, and "the evil surmisings of men of corrupt minds," if they reach me, I must bear as part of my cross and ministerial burden. But the charitable judgments of those who may see anything in my course in this connection which is wrong, though I am quite unconscious of it, I shall accept in a spirit of meekness, and seek to profit by it.

Western New York.—The following are the Bishop's appointments for October:—

10. Wednesday, at Wethersfield, Confirmation, 11 A. M.; at Warsaw, 7 P. M.
11. Thursday, at Nunda, Confirmation, 10½ A. M.; at Hunt's Hollow, 3 P. M.
12. Friday, at Hornellsville, Confirmation, 3 P. M.
14. Sunday, at Ellicottville, Confirmation, 10½ A. M.
15. Monday, at Orleans, Confirmation, 3 P. M.
16. Tuesday, at Cuba, Confirmation, 10½ A. M.; at Phillipsville,
17. Wednesday, at Angelica, Confirmation, 10½ A. M.
18. Thursday, at Rathboneville, Confirmation, 10½ A. M.; at Addison, 3 P. M.
19. Friday, at Corning, Confirmation, 10½ A. M.; at Painted Post, 3 P. M.
21. Sunday, at Elmira, Confirmation, 10½ A. M.; at Waverly, 3 P. M.
22. Monday, at Homer, Confirmation, 3 P. M.
23. Tuesday, at McLean, Confirmation, 10½ A. M.; at Cortland, 3 P. M.
24. Wednesday, at Truxton, Confirmation, 10½ A. M.
25. Thursday, at Jamesville, Confirmation, 3 P. M.
26. Friday, at Manlius, Confirmation, 10½ A. M.; at Fayetteville, 3 P. M.

Connecticut.—The Assistant Bishop of this Diocese has addressed a letter to the Editor of the *Calendar*, explaining the circumstances under which he was led to decline confirming a boy, the son (it now seems) of *Irvingite* parents. He says,—

During the month of July last, the Rector of one of the parishes in the Diocese submitted for my consideration, in substance, the following question:

"Ought I to present to you for Confirmation, a lad of twelve or thirteen years old, whose father, acknowledging the claims of the (so called) Apostles of the religious body known as the Irvingites, accepting their doctrines, and being, as I believe, in communion with them, has trained, and will train his son in the same doctrines, continue him in the same communion, and teach him to recognize these so called Apostles?"

He also added, that according to the best of his belief, the lad in question had already been admitted to the Holy Communion, in an Irvingite place of worship in the city of New York.

My reply was, that I did not think such an one ought to be presented for Confirmation, and that I should not be willing to confirm him if he were.

Now, the reason on which I rested this conclusion was not, as Mr. Davenport alleges, "that his (the lad's) father was in schism," nor yet, "that I disapproved of his religious views," but that the lad was at an age which would necessarily for years bring him under direct parental training in religion, and that I must confirm him, if I did confirm him, in the full knowledge, that over and above the doctrines of the Church, he would be instructed in those of the Irvingites; over and above the communion of the Church, would continue in *their* communion, and specially would be taught to recognize the authority and Divine appointment of the (so called) Apostles; men, who, claiming to themselves inspiration and miraculous powers, are, if those claims are false, and so I fully believe them, either deluded fanatics or blasphemous deceivers. If I could regard such a child as *sufficiently* instructed in the Catechism, then what *error* that might be taught, over and above the Catechism, could disqualify for Confirmation? And where could we stop?

These are the grounds of my deliberate conviction, on which I acted. Nor should I have dared to act otherwise; or to recognize, even by the remotest implication, such arrogant and fearful claims as the (so called) Apostles advance. At the same time, I do not doubt that some such recognition on the part of our Church is eagerly desired and sought for.

Vermont.—The Diocesan Convention took place at Windsor last week. It appeared from the Bishop's Report, that the confirmations for the past year were one hundred and twenty-four, being an average of four to each church. The Bishop, in his address, gave a full statement of the present condition and prospects of the Diocesan Seminary, which was chartered by the Legislature of last year, under the title of the "Vermont Episcopal Institute." More than ten thousand dollars have already been subscribed in the diocese for it. Fifteen thousand dollars, it is confidently thought, will be raised in the State, and that as large a sum can be obtained elsewhere, which will put the Institution on a firm and permanent basis.

Pennsylvania.—The Standing Committee of this Diocese have signed testimonials recommending Rev. William Porter Ray for ordination to the Holy Order of Priests, and Mr. Marison Byllesby and Mr. Faber Byllesby as candidates for Orders. It is recorded also, that Messrs. William R. Carroll, Samuel Tweedale, Henry C. Potter, and George Bringhurst, have applied to be recommended as candidates for Orders.

Mississippi.—The attendance at the late Convocation was unusually large, more of the Clergy having been assembled on the occasion than at any similar service of the Diocese. It is proposed by the Bishop to divide the Clergy into three Convocations, Northern, Central, and Southern.

Minnesota.—The Gull Lake Mission is hereafter to be known by the name of "St. Columba, near Fort Ripley."

Wisconsin.—We extract the following from the Bishop of Wisconsin's Annual Address to the Convention:

A WORD TO THE CLERGY.—The idea that a commissioned servant of the Most High, in these days of rebuke and blashpemy, when the soul destroying errors of Mormonism and infidelity are prevailing, and those of Rome and rationalism are applauded, and dealers with familiar and diabolical spirits are often to be met with—in these days for a man of God to settle upon his lees, and content himself with his weekly sermon, devoting day after day to the pursuits of elegant literature, seeking for worldly fame, or labouring when necessity does not require it on a farm, proves that he is ignorant of his office with its unnumbered duties, or is unfit to be a standard bearer in the sacramental host of God. We are not to count our lives dear unto ourselves, that we may finish our course with joy. And if this sacred principle applies with peculiar force to the Clergy, does it not teach our lay brethren that they, according to their talents and acquirements, have an important work to accomplish? When all of us, of every class, in addition to fervent zeal and an holy example, devote one-tenth of our income to the treasury of the Lord, we shall thereby, acting as stewards, become co-workers in proclaiming the day of salvation; and our most sanguine hopes with respect to the growth and permanency of the pillar and ground of the truth, will be fully accomplished.

We have already given some extracts from this Address in a previous issue.

THE CHURCH ABROAD.

England.—There is a general belief (according to the *Times*), that if there had been anything like unanimity among the members of the Convocation themselves, the prayer would have been acceded to by her Majesty's advisers, Lord Palmerston having more than once stated that he could see no harm in allowing the active powers of the Church's Synod. A refusal, however, having been sent, the further discussion will stand over till next session.—The *Morning Post* throws the burden of the refusal on Sir George Grey. "Nobody," it says, "ever suspected Sir George Grey of wishing to promote the efficiency of the Church, and nobody, therefore, is disappointed at his opposition to the only way in which the Church, as a Church, can meet its own difficulties, and take counsel for its own necessities. But it is only a question of time. The Church cannot stand still. She is carried forward by the active spirit of the age, and must work, or cease to hold her own. She cannot work in any efficient way with her hands tied."

Apprehensions were beginning to be entertained, it is stated, that the Bishop of London's affection of the eyes is incurable, and that it may result in total blindness.

The Great Northern Railway Company were refused by Parliament the bill they applied for, empowering them to build and endow a church and schools for their workpeople and families at Doncaster. But they are not deterred from the prosecuting their plan in another form. With reference to the refusal of their bill, in their recent Report, they say—

A proposal was therefore made, that such proprietors as thought proper might subscribe to a fund for the above object, and the directors have now to announce, that promises of subscription up to this time have been received amounting to about £5,000; but, as was stated upon a former occasion, £5,000 being required to secure an endowment of £200 per annum, and £6,000 more for building a church, it is quite clear, that without greater liberality on the part of the proprietors, this most valuable object must for the present be suspended. The schools, however, proceed in a satisfactory manner; this will afford some relief to the minds of those who feel it their duty to promote a religious and moral education for the children of mechanics and labourers in their service.

The proposed alterations in the Choral Services of St. Mark's College continue to be made the subject of much discussion. A "memorial addressed to the Council of St. Mark's College" deprecates the intended change as likely to prove injurious to the reputation of the College as the first training institution, as regards a truly devotional style of music, in connection with the Church of England; and fears, also, that so great a departure from established usage will be regarded by the public as a change of principles on the part of the National Society.

A correspondent of the *Guardian*, writing on the recently agitated subject of a "*Home for the Clergy*," shows how great a blessing so very desirable an institution would prove to [illegible] of England. A boon it indeed would be if they could have a refuge, such as that proposed by your correspondent. An abode, indeed, however humble, where, with the common necessaries of life, they could preserve their position, have the occasional society of brother clergymen, enjoy pure air, and, above all, the opportunity of regularly attending the ordinances of their Church." There is probably very little exaggeration here, and in the view of such a state of things it is indeed devoutly to be wished that the "*Home for the Clergy*" may speedily become a living reality—not a matter to be merely talked about.

Canada.—The accounts from the Eastern Dioceses of this Province are in the highest degree gratifying and encouraging. Large numbers of the French population, it appears, are anxious to submit themselves to the teachings of the Church. In Montreal the increase and growth of the Church of England has for the last few years been very marked. The services of the Cathedral, as well as of the several parish churches, are fully attended, and a petition has recently been drawn up requesting the Bishop's permission for the erection of another chapel in that city.

The Lord Bishop of Quebec, at the desire of the Church Society, has addressed a Pastoral Letter to his Diocese. It contains an earnest and vigorous appeal to the Church in Canada to stand faithfully and firm, ready for any exertion and any sacrifice; since "it has pleased God, for the discipline of his people and the trial of their faith and patience, to bring them into circumstances of worldly humiliation and to subject them to political grievances more severe and more vexatious than it would have been possible at one time to anticipate." After taking a close, and somewhat sombre review of the condition of the Diocese, he adds:—"Under all these trying circumstances, the earthly hope of the Church in the Diocese must, to a great extent, be rested upon the Diocesan Church Society. *That* is the institution to which all Churchmen whom God has blessed with the means should feel it their duty to contribute with a willing heart and a liberal hand. And upon *all* the members of the Church in the Diocese," he concludes, "I would press the solemn duty of effectually and heartily recognizing the principle to 'honour the Lord with their substance according to the measure of their ability, be it great or little.' The offerings of faith and love will draw down a blessing upon their own store and substance; and if, on the other hand, they are backward to give in the cause of God, who has given them all, their very plenty and prosperity will turn in the end to a blight upon their souls. Happy privilege if they can be instrumental in giving effect, in a spiritual as well as a temporal sense of the words, to the promise of Scripture, 'I will satisfy her poor with bread: I will deck her priests with health!'"

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CHANGES IN THE MEANING OF WORDS.—During part of the seventeenth century and earlier, a Dutchman meant a German, Mynheer being called a Hollander. A modern reader, ignorant of this change, when he found a dictionary-compiler pronouncing English based on Dutch, might be apt to doubt the author's fitness as a judge of language. Less technical writers suffer from the changes in the meaning of more common words; and a reader, not aware of the changes which have taken place, may be in continual danger of misreading his author, of misunderstanding his intention, while he has no doubt whatever that he is perfectly apprehending and taking it in. Thus, when Shakspeare, in Henry VI., makes the noble Talbot address Joan of Arc as a "miscreant," how coarse a piece of invective does this sound! How unlike to that which the chivalrous soldier would have uttered, or to that which Shakspeare, even with his unworthy estimate of the noble warrior maid, would have put into Talbot's mouth! But a "miscreant" in Shakspeare's time had nothing of the meaning which it now has. A "miscreant," in agreement with its etymology, was a misbeliever, one who did not believe rightly the articles of the Catholic Faith; and I need not tell you that this was the constant charge which the English brought against Joan, namely, that she was a dealer in hidden magical arts, a witch, and as such had fallen from the faith. It is this which Talbot means when he calls her a "miscreant," and not what we should intend by the name.—*R. C. Trench's "English Past and Present."*

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AMERICAN LITERATURE.—The last number of the *London Critic*, in a notice of American literature, says:—"In one respect we must do the Americans justice, as regards foreign literature. They have done more of late years to popularize the best authors of Germany than all England besides. To the Americans we are indebted for many excellent translations of the best German classics."

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VI.—THE TRIAL OF OUR FIRST PARENTS, AND THE PUNISHMENT OF THE FIRST OFFENCE, AND THE PROMISE OF REDEMPTION.

This evening a most important subject calls for my devout attention, and for my most diligent examination,—the trial of Adam and Eve after the fall, and the punishment of the first and great offence. The successful investigation of this interesting and most important subject will require the help of the divine illumination, of that divine illumination which can reach the deep recesses of the human heart, and which reveals the agency of God in all its native operations on our faculties, both moral and religious; like the Urim and Thummim that shone and trembled in the living stones within the breastplate of the Lord's high priest. Or, if we may not hope for so divine an honour, for such miraculous communications, yet, as "there is a spirit in man, and the inspiration of the Almighty giveth them understanding," we may surely hope that God will elevate our purposes, and will purify our inward feelings, and will take away all ignorance and prejudice, and all obliquity of thought, that we may rightly understand the sacred record of the first offence, the trial of our fallen parents, and the sentence passed upon them by the Heavenly Father of the human race, and the promise of redemption to mankind.

"And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." They knew full well the footsteps of the heavenly visitant, the cherubim of the divine presence. In all the visible interpositions of the agency and presence of God, it would appear that God has been accustomed to employ the agency either of celestial or terrestrial beings, or else of some miraculous operation on the elements of nature. In all the personal visitations of the Deity to Adam and his wife, by any finite agency, we may perceive the clearest indications of the personal existence of celestial beings, whose visits to mankind must needs have been miraculous, and of consequence they must have implied the immediate presence of the agency of God. We cannot believe that, in the present case, the divine interposition was only elemental, as in the whispering breeze, or in the raging storm. The agency employed therein must needs have been angelical, and it must have communicated His divine message by means of an audible and verbal utterance. They heard the voice of the Lord God, and Adam was called by his name.

"And the Lord God called unto Adam, and said unto him, Where art thou?" Herein we behold the parental tenderness and the divine compassion of our Heavenly Father. The Lord God did not come down upon our guilty parents with an unexpected vengeance, like a bird or beast of prey; neither did He terrify them into a denial of their crime, neither did He charge them with any act of disobedience. His fatherly and sole design was that of drawing them out into an open confession of their sin, and of leading them on to a genuine repentance, that he might thereby have a righteous opportunity of showing them His mercy. And we are happy to find that such a fatherly treatment of Adam and Eve had its desired effect.

"And Adam said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself." And here we may observe that the Lord God did not even detect our first parents in their place of concealment; but he called unto Adam, and that Adam did not refuse to reply; but he revealed himself to his divine visitor, and came forth and confessed his sin. It is true that the confession of Adam consists in acknowledging his nakedness and shame. But, as we have showed already, the Scripture meaning of the word nakedness is that of guilt, the confession of Adam was therefore an acknowledgment of his guilt; and to that meaning the words of the Almighty, in reply, will exactly agree. "And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" The nakedness alone, since Adam must have been acquainted with that fact before the fall; but it must have related to that nakedness or guilt which had followed on his eating the forbidden fruit, and which is clearly implied in the reply which Adam made to the divine remonstrance.

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The confession which Adam made to the Almighty contained the truth, the whole truth, and nothing but the truth; and no human ingenuity would be able to add anything unto it, or to take anything from it, either with any credit to Adam himself, or with the approbation of God. It is true that his confession would seem to implicate his wife; but to have screened her by any prevarication or reserve, would not have been consistent with the truth, nor consistent with right feelings towards Eve herself; neither could it have been adopted to induce her to unite with him in the confession of their sin. The confession which Adam made to the Almighty was in equal accordance with his supreme duty to God himself, and with the claims of connubial affection; and it was happily adapted to bring his wife to a sincere repentance, and thereby to do her the greatest kindness in his power. Neither did Adam accuse his wife of having *eaten* the forbidden fruit; for he only says that she gave him of the tree, and he did eat. He leaves the confession of the act of eating the forbidden fruit to be made by Eve herself; and we are happy to find that she followed the noble example of her husband in confessing her sin. Eve was the first in the transgression; but Adam was the first in his repentance. Adam followed the example of Eve in the transgression; but Eve followed the example of her husband in well doing. And as it was in the beginning of the world, so it is at the present day. Men are disposed to follow the example of women to do evil, and women are the most disposed to follow the example of men in doing well; and for that very reason men ought to be examples to women in well doing, and to be the foremost in all acts of piety and devotedness to God.

It would appear that, in the first instance, Adam only confessed that he was guilty, in answer to the divine remonstrance: "I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself." And when the Almighty inquired into the cause of his guilt and shame, he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He acknowledged that the cause of his hiding himself was his guilt and shame; and we do think that his conduct in hiding himself from the presence of the Lord contained a better evidence of his sincere repentance than his meeting the face of the Almighty with an unblushing front.

"And the Lord said unto the woman, What is this that thou hast done?" Here, again, the Almighty afforded to the woman a fair opportunity of confessing what she had done. And it is cheering to learn, from the sacred volume, that the woman did not deny that she had eaten of the forbidden fruit, but that she confessed the fact of her sin. "And the woman said, The serpent beguiled me, and I did eat." Herein is no denial of the fact of her transgression, nor any attempt at prevarication; for here is nothing more or less than a direct acknowledgment of her offence. It must, however, be conceded, that the beguiling of a woman by a brute creature is but an inadequate and poor occasion for sinning against God. But then it is equally true that all temptation, whenever it is calmly considered, must be equally foolish and equally indefensible. For, let any man assign the true cause of his own transgression, and of his own temptation to any criminal indulgence—and let any man describe the secret workings of his own inward thoughts and feelings in the hour of his temptation, together with all the foolish things which he himself imagined and believed, both in relation to his own anticipated gratification, and in relation to his hopes of concealment, and to his own secret presumption of escaping with impunity—and then let him ask his own heart whether he would be able to make out any better case than that of our poor mother Eve. The temptation of Eve may appear trivial and foolish; but, after all, it would be extremely difficult to make out a better case of any criminal indulgence. In all cases, sin must be entirely indefensible; so that any man who examines his own heart will find sufficient cause to look with filial charity on the case of our first parents.

If there be no evidence of repentance and salvation in relation to Adam and Eve after the fall, there cannot be any evidence of divine mercy, or of human redemption and salvation; and if there is no evidence of the repentance and salvation of Adam and Eve, there can be no hope of mercy for mankind at large. We cannot suppose the Deity to have conferred the blessing of his mercy and salvation upon Adam and his wife in an impenitent condition of mind; and therefore we cannot believe in their ultimate salvation, excepting on the ground of their repentance and reconciliation to God. And we may here observe that the sacred historian gives no intimation that God was not satisfied with the repentance of Adam and Eve; but, on the contrary, there is sufficient reason to believe that God was well pleased with their repentance, and insomuch that he promised to give them a Saviour, who would ultimately deliver them from all the consequences of the first and great offence. And, for the foregoing reasons, we may conclude that they did obtain mercy, and that they did obtain mercy and redemption both for themselves and for the human race. And from that single fact, we must be justified in our conclusion that our first parents did repent, and did confess their sins, and that they were truly penitent; and also that God himself was fully satisfied with their repentance, and that He did, on that account, assure them of redemption; and in confirmation of the promise of redemption, He commuted the sentence of absolute and everlasting death into a distant and bodily dissolution, and that He permitted them to live and to propagate the human race; and, above all, we may conclude, from the sacred narrative, that all mankind are now probationers for eternal life, with the promise of redemption and salvation through our Lord Jesus Christ.

The Lord God did not interrogate the serpent, as he had interrogated Adam and his wife. He knew that the serpent was only a brute creature, and was but the unconscious occasion of the first offence. But the Lord God proceeded to pass a sentence of condemnation on the serpent for the instruction of mankind. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The serpent was thereby degraded in the scale of animal existence. The serpent was changed from a beast of the field into a crawling reptile of the earth, which progresses by the sinuous movement of his whole body. Before the fall, we may presume that the serpent ate the fruit of the tree in a cleanly manner, as the squirrel eats his food, in an erect posture of body; but since the fall, although he eats flesh, and birds, and frogs, and fish, and fruits, and worms, and grass, yet he eats them on the ground, and, of consequence, he must eat the dust that cleaves unto them.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." They tell us that the *Cerastes* hides himself in the sand, that he may bite the horse's foot, and cause him to throw his rider. And Jacob makes an allusion to something of the kind in the blessing which he pronounces upon Dan. Gen. xlix. 17. It has been also said that the serpent assaults a man if clothed, but flies from a man if naked, and which, we are told, is exemplified in the case of the American Indians. The enmity which God has put between the serpent and mankind is a living attestation of the truth of sacred story; and the bruising of the head of the serpent beneath our heel contains a type and pledge of the resurrection of the dead, and of that happy world wherein mankind will be the only inhabitants, and wherein all inferior creatures will be placed beneath our feet. The heel is that member of the human body which identifies the human form, and which distinguishes the human body from the bodies of all brute creatures; and the heel is that member of the human body with which we bruise the serpent's head. J.

(*To be continued.*)

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For The Churchman.

It was one fourth of July. On that day the boys had all been promised a ride to Rockaway. Two stages had been hired for the purpose, and when we were all properly disposed in them, with three groans for "Old C. P.," as we boys were wont to call the school, and three cheers for the Sea, off we started. The day was as perfect as a July day could well be; at least, to us denizens of the school-room it was a day of *liberty*, and therefore all bright and glorious. I can recall distinctly how vivid were the impressions made upon my mind by the changing scenes and varied views that passed by, with panoramic speed, as we rode along. Rather tame, but beautiful, is the scenery of Long Island. Its glory is its sunsets. I have stood agaze on some slight ascent near the East River, and seen the sun dissolve itself into a flood of warm, golden-tinted beauty, that flowed, and glowed, and streamed along the horizon till it was caught up, and gradually buried itself into the blue heaven above. What sermons have I read in just such scenes as this! No wonder that such a sunset has been made by the poet the emblem of a Christian's death-bed. Unlike him whose "sun has gone down while it was yet day," may our suns go down not until we are "ready to be offered." But what is the sun to the ocean? Or rather, let me say, what is the ocean to the sun? As the attributes of Deity are to Deity itself. If the sun is the type of the great "Sun," surely the ocean is the type of His great attributes. It has a glory peculiar to itself—I had almost said an "eternal weight of glory"—not to be weighed in the balance of words. Therein we find power, weight, dignity, grandeur, and sublimity—extension and distance, all but infinite. Time and duration measured not by years, nor yet by ages, but by ages upon ages, since the world began, and extending on till time shall be no more.

But the first sight of the ocean. Who can bound the emotions within the compass of words? I shall never forget my first view of the ocean. It stole upon me with its awful presence before I was aware. I looked, and, lo! it was before me, with its unmistakable outline. What before I had taken to be but a distant range of deep blue hills, had now grown into something greater, bluer, still more distant—its convexity bound by a clearly-defined line of horizon. As I gazed, it grew upon me. It lay like some huge lion asleep, his roarings all unheard, yet ready to rend the air when it awoke.

A memorable day was that "fourth." We bathed; we ducked the waves, letting them roll over us and gurgle in our ears, and then planted our feet well in the sand, for fear of the force of the under-tow; we swam, and plunged, and ran races on the hard white sand; and last, but not least, we had a pic-nic on the shore.

But our shadows were lengthening in the light of the declining sun. We gathered up the fragments of our feast, and prepared to journey homewards. We had accomplished most of the way, and were nearing a house on the road-side, when our attention was attracted by the conduct of two women at the gate. They were wringing their hands, and tearing their hair, which hung dishevelled about their heads, withal crying most piteously. As we came up, we perceived a young man laid upon a settee on the piazza, who was apparently either dying or dead. There were two or three boys in the yard. On inquiry, it was found that the young man had been shot. These boys were "celebrating the fourth" by firing a small cannon, while he was sitting in the swing. They had put in some small shot, and were firing at a mark, when, on this occasion, by some strange chance, the little piece wheeled round as it went off, and discharged a portion of its contents into the breast of the young man. One shot had penetrated to the heart, causing almost instant death. Fortunately, there was a clergyman with us, who tried to minister his consolations, but I fear he was too late. This event somewhat saddened our hearts, and we went home with heavy spirits. But we were boys, and this could not be expected to last long. It was, however, a warning to us all—a warning not only of the uncertainty of life, but of the duty of consideration. Well does St. Paul tell Titus to "exhort young men to be sober minded;" that is, to be thoughtful, discreet, moderate in all things. To be sure, we should see a Providence in this. Yet Providences are very often man's evil overruled to God's good. Who can say that no evil rested with the parents of that boy (for one was my own school-fellow)? Had he been tenderly taught a loving prudence in the presence of others, this might not have happened. Some boys are, by nature, careless of consequences; indeed, most boys are; but how few become considerate by grace! It may have been the boy's own fault, his parents not having sinned in the matter. Or it may have been a pure Providence, unforeseen, and unavoidable as unaccountable. It was said that one of the women was the mother of the young man. He had not been married long. The other may have been his wife. Here was a son and a husband taken away in the midst of life. "Sudden death" is a fearful thing, but only fearful because we connect it with unpreparedness to die. A fearful thing, at any time, it is to fall into the hands of the living God. How awful if we are not ready! Nevertheless, while we may pray to be delivered from sudden death, we should live as if it were to be our lot. But let death come when it will, it almost always is "sudden." Men desire a little more time to prepare. How few of us live always "ready!"—"ready to be offered" up upon the altar of the grave, our life an offering to the God of Life. Our Lord comes primarily to every man at the day of his death. And when He comes, He will always "come quickly." The eye cannot twinkle, nor the lightning flash more quickly. And He cometh, too, at an hour when ye know not. "Be ye, therefore, ready, for the coming of the Lord draweth nigh." ——.

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For The Churchman.

THE YOUTH'S TRUE ANCHOR OF HOPE.

The world is full of wasted energies; noble talents frittered away on unworthy objects, or buried in a wretched grave of base cares or baser pleasures. Youth on the very threshold of life, full of high hopes and noble aspirations, pure of purpose, courageous in resolve, ready to do or die for the right—youth, with its sincerity, its enthusiasm, its holy instincts, which reject the wrong in whatever form presented—this fresh energy, this glorious life-spirit prompted of God and seeking God with all its soul, this youth developes—no, not developes, for development is an ever growing and expanding principle of life—this youth *sinks* rather into a manhood of indifference, of disappointment, almost of despair; a perfect wreck, it may be, of soul and body; or more fortunate, perhaps, courting the world, absorbed in petty ambitions, and strivings, and successes among men, living in, and of, and for the world, with every spiritual need unsatisfied, every spark well nigh of its spiritual nature quenched and crushed into nothingness, it goes on to old age a piece of respectable machinery in the great workshop of society. So with *many* whose youth gave such fair promise of good things to come—not so with *all*.

Not many men perhaps are satisfied with the world as it stands. Continually one hears some complaint against the imperfections of society, want of sympathy, the prevalence of a selfish policy in all the relations of life. One meets with such great and so many disappointments in every effort made in the direction of friendship for man or love for woman, that he is tempted, nay, driven in self-defence to the adoption of cynical principles, and becomes a misanthropist, well nigh, in effect, and a railer at everything. Is there no remedy? Is there no venture into which a man may cast his whole soul, and yet not be deceived or betrayed in the issue?

There are many earnest minds, many whose outward walk is blameless as their inner life is pure, following the light which has been granted them, and doing in all things their endeavour. Yet these are not satisfied. There are many given up to the world; pleasure seekers, very Epicureans, profligate, vicious, sinning every moment. These are not satisfied. The conviction will force itself at times, resist it as they may, that there is something higher and better than all this.

There are many again, who, like the last, are pleasure seekers, but from whom pleasure strangely flies—who sin without enjoyment—sin knowingly with their eyes open. To these there is ever present a longing for something that shall satisfy, something that shall absorb them and lift them above themselves, or make them worthy of themselves—some refuge, some repose, be it vague perhaps, but still a certainty, that for them and for all there is help present, near at hand, here on earth. And for them all there is One who doth not cease to intercede. Prayer, earnest, constant prayer to the Holy Ghost for guidance and a faithful use of those means of grace which God has given us in His Holy Church, will point out to us the path, will open up to us an aim worth living, struggling, even dying to attain; will give us strength to persevere and courage to resist, and when we have gone on in doubt and fear and obscurity so long as God wills, we shall at length come to that light for which we have waited, and it shall be given unto us each and all here in the world to sing in the words of the ancient Advent antiphon, "O sapientia, fortiter suaviterque disponens omnia, O Adonai Clavis David et Expectatio gentium, veni ad salvandum nos Domine Deus noster." J. A. H.

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"FREE SEATS" IN HIS DEFENCE.

To the Editor of the Churchman:

I would, with your permission, reply to the communication of "An Opponent of False Seekers," which has attacked me so savagely.

His first charge is, that I am a non-Episcopalian, judging by the "features" of my article. Perhaps he thinks this is so self-evident, that he does not attempt to prove it, for he has not in any portion of his communication; and as I do not feel very anxious to convince my amiable friend with the long name of my *Catholicity*, I will not waste time in doing so, but pass on to his next charge.

He desires to know if I do not think that there is an equal necessity for having clean churches as there is in having clean houses, and how I would like to sit down upon a dirty cushion, &c., &c. Much better, my friend, if you will but prove to me that a church must be closed, for the purpose of cleaning it, four Sundays in succession. On one of the Sundays my church was closed, I went successively to *three* others, and found them all closed likewise; and at last, after eleven o'clock, found St. Thomas' church open. The *necessity* of closing a church for the purpose of cleaning it, you, Mr. Editor, have proved to be so utterly unnecessary, and the reason given so fallacious, that I shall not attempt to add anything to your remarks, further than to add that I think, in the case of the church with which I am connected, no other cleaning was given to it beyond the weekly dusting and sweeping it receives.

He considers it no charity to withhold the name of the church in which the incident I related took place, and asks, "Is it *charity* to attack the whole church (for in reality it is attacking all), by withholding the name of one," &c. He further adds, that perhaps the reason for the Services having been said, and not sung (as they should have been), was an "*accident*," not the rule. Certainly your correspondent amuses me. My whole communication was founded upon the fact of its being accident, and not always the case; and it was to guard against future "*accidents*" of the like nature that I desired to have the *people* taught to praise God, and not to have it done, as it is now, by proxy.

As the church in question was as full as it ordinarily is, I think there is *more* than "one witness" who can be brought forward, if it is necessary, to prove the correctness of my statement. Now, Mr. Editor, though I would hesitate some time before giving the information (the name of the church) desired to your correspondent, yet, as there may be many of your readers who would really desire to know where such an incident could have happened, I will gratify their very laudable curiosity. The church I referred to was the "Church of the Ascension," corner of Tenth street and Fifth avenue, Dr. Bedell, Rector, who, however, was absent at the time referred to, viz., August 12th. A Deacon officiated in Dr. Bedell's absence. In proof of this statement, your correspondent is recommended to call upon the sexton of that church, or upon the writer of this article, whose name and address may be had by calling at the *Churchman* office.

Again: My amiable friend thinks I must be a Methodist. Allow me to suppose, judging by his fourthlies and sixthlies, that he must be a convert from "the Old School Presbyterians," with the "fourthlies" and "sixthlies" yet ringing in his ear. If your correspondent had read the first of my letters to your paper, he would have ascertained that, by birth, I was nominally a Presbyterian, and therefore might have saved himself the trouble of supposing that I was a Methodist.

I am not so bigoted in my regard for the Church as not to see errors—not in herself, but in the abuse of that generous latitude she allows us; and therefore I again repeat, that if the choir in a Methodist meeting-house had been absent (if, indeed, they have any), would that have prevented them from praising God really, earnestly, and *decently?* No, not by any means; for they never leave that duty to be performed by hired singers.

The "fifthly" is too trivial to notice. It was not a matter of discussion as to whether the cross was first placed near the altar by Churchmen, or NO-Churchmen (as I deem those called Low Church); and therefore I shall not attempt to argue the question.

"Sixthly."—"Having some knowledge of music and musical terms myself, and not having heard the word '*Hallelujah eye-style*' but two or three times, I am at a loss to understand the meaning of it," &c., &c. Hallelujah-eye-style, my friend, is a very expressive and appropriate word, to express the peculiar style usually in vogue among the choirs of our wealthier churches, particularly among the female portion; and as my pen would fail to do justice to the subject, I would advise our friend to attend any of our *fashionable* churches when they open, and to observe *our* soprano singer (the thousand-dollar one, I mean); and when she executes that solo passage, observe her posè, observe her eyes, how they are fixed, "rapt, inspired," and tell me if it does not equal Madame Grisi's finest effort in "*I Puritani.*" *This*, my friend, is the Hallelujah-eye-style, and was first made use of, or at least I first saw it, in the *Churchman* some months ago.

And now let me close this communication, the last one I shall, perhaps, for some time, be able to send you, for my time will hereafter be occupied with other, if less pleasant occupations, by assuring you that

I remain yours, &c.,
"FREE SEATS."

New York, September 20, 1855.

* * *

Archdeacon Denison and His Persecutors.

ISLE-BREWERS, near Taunton, in Somerset,
3 Sept., 1855.

To the Editor of the New York Churchman:

DEAR SIR:—You will much oblige me by giving a place in your valuable publication to the enclosed letter of mine in behalf of Archdeacon Denison.

I am, dear sir,
Yours, very truly,
JOSEPH WOLFF, D. D.,
Vicar of Isle-Brewers.

To the Editor of the Liverpool Mail:

MY DEAR FRIEND,—You advised me lately not to take again the part of that excellent man, the Archdeacon Denison. Now I must confess to you candidly, that there are some features in the English character which I very much admire, but others also which I am far from approving. I admire the English people for upholding a man whom they consider to be persecuted; and I admire the English people for that spirit of benevolence and philanthropy which exists among them; but it also cannot be denied, that there exists among the British Christians a spirit of bigotry, persecution, and exclusiveness, which is most detestable! There is a certain party in the Church which condemns every one as a *heretic* who does not subscribe to Lady Huntingdon's and Miss Hannah More's, and what is still worse, to the tenets of the *Record!*

Beside this party there is another party, whose whole religion consists in railing against the Pope, the Eastern Churches, and all those whose *private judgment* does not agree with their own notions.

When the Rev. W. Maskell asked the advice of the present Archbishop of Canterbury, in what manner he should proceed in order to arrive at a certainty with regard to the doctrine of the Church on baptism, his Grace advised him to read diligently and examine the Scriptures! Maskell disregarded this advice and became a Papist. Now Archdeacon Denison has done for himself just what the Archbishop advised, in examining the doctrine of the Holy Eucharist, and the result of it has been, that his view on this subject is decidedly opposed to the doctrine of the Church of Rome; so that the Clevedon Commission had no choice but to acquit the Archdeacon of holding Transubstantiation.

The accuser has therefore now taken up another ground, and charges him with holding what is called the Lutheran doctrine of Consubstantiation. Now whether Lutheranism, as taught in the Augsbourg Confession, and believed now by the churches of Sweden, Denmark, and Norway, be truly or falsely charged with teaching "Consubstantiation," is not the present question. But it is certain, that the Archdeacon is not in support of "Consubstantiation," but much against it. Let us suppose, however, for a moment, for argument's sake, that the Archdeacon's position is the so-called Lutheran position—see what follows. When the bishopric of Jerusalem was established (which, by the way, I consider to be *the most disgraceful act* ever committed by the Church of England,) in order to introduce episcopal ordination among *the Lutherans*—the late Archbishop of Canterbury decreed, that the *Anglican* bishop of Jerusalem should be empowered to ordain all those Lutherans as priests, who should subscribe to the articles of the *Augsbourg Confession*. Now, if the Augsbourg Confession contains the doctrine of Consubstantiation, and Archdeacon Denison, being accused of it, is condemned as a heretic by the Church of England, and is therefore deprived of his ecclesiastical emoluments—whilst, on the other hand, the Bishop of Jerusalem is *allowed*, yea, *ordered* to admit to holy orders the professors of *Consubstantiation*, and to allow them to preach in the English church of Jerusalem—and to offer the right hand of fellowship to the Rev. Mr. Valenteiner, superintendent of the Lutherans—and this with the sanction of the four primates of *England*, and the whole evangelical party, and therefore of Mr. Denison's accusers, the four primates of England and the whole evangelical party will stand convicted before the King of Prussia, before Chevalier *Bunsen*, and the whole Lutheran Church, as *shameless* hypocrites! I shall therefore continue to fight Denison's battles!

I am, &c.,
JOSEPH WOLFF,
Vicar of Isle-Brewers, near Taunton.

28th Aug., 1855.

* * *

"Tractarianism" in Kingston.

Some weeks ago the Lord Bishop of Toronto held a Confirmation in St. James's Church, Kingston, of which our dear friend Mr. Rogers (at present in England) is pastor. On that occasion the Rev. Saltern Givins officiated as his lordship's chaplain, and delivered a discourse replete with gospel truth, and exhibiting not the remotest tincture of controversial matter either "high" or "low." Even good Mr. Rogers himself could not have declaimed against a single proposition of the homily.

But ever, alas! poor Mr. Givins was guilty of an act of backsliding, which cast all the virtues of his prelection hopelessly into the shade. Brace up your nerves, Christian reader, lest you should be overwhelmed and smitten down by the atrocity of the transgression! The peccant priest *preached in his surplice!!*

When the delinquent made his appearance in the pulpit, garmented with the "rag of Popery," spasmodic was the sensation which surged through the pews of St. James's! White as a fresh-bleached sheet, waxed the cheeks of Churchwarden Rudston! Sepulchral was the groan which issued from the orthodox recesses of the stomach of the Rev. Hannibal Hamilcar Mulkins! Fiercely doubled became the fists of Vestry Clerk Comer. As for our worthy gossip, Captain F. W. Smith, he shouldered his "grievous crab-tree cudgel" (*vide* John Bunyan), and it required all the exertions of the pacific sexton to prevent him from running full tilt against the Missionary of Credit, after the fashion in which Mr. Greatheart charged old Giant Despair!

It was a special mercy that the Church was unprovided with a solitary joint stool. Had it been otherwise, beyond all question, the rowdy drama of *Jenny Geddes* would have been re-enacted that eventful day in Regiopolis!

No sooner had the Bishop evacuated Kingston, than a *pro re nata* meeting of the Vestry of St. James's was convened by "*toll of bell and tack of drum*," which was attended by seven gents., and forty-three widows and elderly maidens.

Consumedly eloquent and "savoury were the 'outpourings'" at that virtuous synod. Mr. Rudston compared the crisis which had brought them together to the "revocation of the edict of Nantes!" and expressed a decided opinion that the stipend of Mr. Givins was secretly supplemented by the "Man of Sin!" Clerk Comer opined that Pio Nono was, *de facto*, the editor of the *Church*, whilst Captain Smith declared, *sans* hesitation, that the crushing outrage which had been perpetrated in their "sanctuary" (the Captain is fond of Jewish expressions) should urge all true Protestants

"To get their muskets ready,
And keep their powder dry."

Five or six hours having been thus expended, the convocation unanimously adopted resolutions to the following purport:

FIRST.—That the pulpit be thoroughly scrubbed with soft soap and sand, in order that it might be purified from all surplice-taint, against the return of Mr. Rogers.

SECOND.—That Father Givins be informed that neither he, nor any of his Romanizing confreres, shall be permitted to translate St. James's into a Mass House!

THIRD.—That as the *Echo* is the solitary breakwater against Popery which British North America contains, a subscription be taken up on the spot in aid of the begging box of thatj ournal.

The result of this *metallic* appeal, was the realization of the munificent sum of two shillings and eleven pence half-penny currency, which was immediately transmitted, by express, to Port Hope.

And now comes the drollest scene of this most unique polemical farce.

When we first got an inkling of the "difficulty," we were filled with no small surprise and bewilderment. Intimately acquainted with the Rev. Saltern Givins, we knew, that if he had any party leanings at all, they were, most assuredly, not in the direction of the Vatican. On the contrary, he performs Divine Service without the slightest admixture of anything which Mr. Rudston would characterize as a "novelty," and, above all, PREACHING IN THE ORTHODOX AND "EVANGELICAL" BLACK GOWN!

How an ecclesiastic of such habits, and possessing such a singularly mild and amiable disposition as Mr. Givins universally exhibits, should have gone out of his way to badger and aggravate a cranky and maggot-brained congregation, fairly passed our ability to comprehend. We felt certain that zeal had obfusticated the intellects of Smith, Comer, and Rudston, and that they had fabricated an heretical man of straw, for the purpose of demolishing the same amidst a fanfaronading of controversial trumpets?

And we conjectured rightly.

A correspondent of the *Chronicle and News* lets the cat most effectually out of the bag.

He states, that IT WAS NEXT TO AN IMPOSSIBILITY FOR MR. GIVINS TO "GET TO THE VESTRY ROOM TO CHANGE HIS DRESS, IF SO DESIROUS, OWING TO THE CROWDED STATE OF THE CHURCH AT THE TIME!!!"—*Hamilton Gazette.*

* * *

Bare Walls of Puritanism.

The Reformation inflicted no greater injury upon good taste than in whitewashing the interior of its churches. Wherever Puritanism and its kindred creeds prevail, whitewash almost appears to be an article of faith: it has even made inroads on Roman ground. Throughout the United States, and over a great portion of Europe, the interior of churches is one blinding glare of white. Why is this? Must the soul do continual penance through its eyes to keep alive its faith? The Almighty does not thus mortify our tastes. He spreads colour all over his creation for the special purpose of gratifying our vision. He connects its enjoyment with feeling, and thus makes it food for the soul. True, it may be made an instrument of sense; but so may love itself, on which religion is based. Colour is the type of holiness: if you doubt this, go to Nature's sunsets, and then seek, through the endless variety of her beauty, to find from out of it a pleasure more pure and sincere than this. You cannot! Ask revelation whether it is form or colour that is most used as a type of spiritual glory? The throne of God is "like unto an emerald," and "there was a rainbow round about the throne." The glory of God was for "*light* like unto a stone most precious, even like a jasper stone, clear as crystal;" the foundations of the walls of the celestial city "were garnished with all manner of precious stones;" the twelve gates were twelve pearls, and the streets pure gold. There we have colour without regard to form, used to impress upon our minds the beauty of that spiritual world. We may safely conclude, without risking the salvation of our souls, that colour was given for man's use and enjoyment; if he persist in making his world barren, angels may pity, but cannot save him from his own blindness.

Puritanical whitewash is no more applicable to a church on the one hand, than the upholstery decorations and ball-room taste of the Madeleine and Notre Dame de Lorette at Paris, on the other. Colour has meanings: it can be gay or serious, solemn or frivolous; indeed it is eminently suggestive to feeling. Like Music, it has, in a certain degree, the power to arouse emotion. Why, then, should not its capacity be employed in our churches, to give that serene repose to the eye which so aids thought in its service of the soul? To the scoffer at its spiritual efficacy, I would say, Go straight from one of those naked meeting-houses into the solemnity of the Strasbourg Cathedral, and then tell me if the light of day, subdued into keeping with those greyish-purple time-tinted columns, and massive roof of stone, lifting its arches in heavenward span, while through the glass-stained windows, rainbow glories pour with mellowed rays, sparkling in the atmosphere like down from angels' wings; whether these be not more in keeping with what we are told of the celestial abodes, than those four-sided, flat-roofed, colourless walls into which Calvinistic Protestantism cramps itself! I write feelingly on this subject, because I do not wish to see—as has often been said of music—colour employed only in the service of the devil; the Being who created it has the sole right to its loyalty.—*Jarves' Art-Hints.*

* * *

THE CRIMEA AND HOSPITALS IN THE EAST.—We quote from the *Colonial Church Chronicle* the following extracts lately received from the assistant chaplains to the forces, sent by the Society for the Propagation of the Gospel. The Rev. Thomas Coney, in a communication dated "Kulalee Hospital, July 12, 1855," says:—"I disembarked at Scutari on Monday, June 11th; and on reporting myself to Lord William Paulet, the Commandant, and Mr. Sabin, the Senior Chaplain, I was told to get ready for duties in the Crimea, and to proceed there as soon as possible." Then follows an account of duties performed for the month succeeding, during the whole of which time the rev. gentleman seems to have been fully busied with his holy work. He thus concludes:—"We are badly in want of Bibles and Prayer-books, of sufficiently small a size to enable the men to carry them in their knapsacks. The Prayer-books most coveted are those with leather (limp?) binding, and published by the Society. The large Bibles, Testaments, and Prayer-books are only of use to lend the men while they are sick; but in consequence of their size, they decline receiving them as gifts. Could you send us some copies of the 'Christian Year,' and the Allegorical Tales of the Bishop of Oxford, Adams, and Munro? The 'Old Man's Home' is a special favourite." The Rev. Henry Robinson writes in a similar strain. His ministrations, it seems, have met with great favour, and he has spared no exertion on his own part. He says, in the course of his letter, which is dated "The Monastery of St. George, Crimea, July 24, 1855,"—"I shall now have in charge the Monastery itself, the Sanatorium, and the three batteries and small-arm brigade on the Heights. I have, however, made arrangements to attend in the hospitals on Kerani on two days in the week until a chaplain can be appointed there."

* * *

EXTRAORDINARY SUICIDES IN BRAZIL.—A recent letter from Rio says:—"A number of the most extraordinary cases of suicide, whether compared with those of ancient or modern times, have recently occurred within a few miles of this capital. A fazendeiro, or coffee planter, obtained ten of the recently imported Chinese, on the usual terms of bondage for twelve months, as compensation for their passage, &c. Owing to some cause, which has not been explained, seven of them dressed themselves neatly in their best clothes one morning last month, after breakfast, and putting the money they had saved in their pockets, went deliberately and hanged themselves. The remaining three did not appear to be in any way concerned, or take any steps to prevent this terrible act of their comrades. I remember hearing, some years ago, that the Chinese have a belief that they can, by certain forms of prayer, at any time transfer themselves by suicide into the other world, *in exactly the same state in which they depart from this.* The fact of their having made their toilets with unusually great pains, and the securing of their money about their persons, would certainly lead one to conclude that they had such a belief."

READING IN THE CARS.—Several instances are lately recorded where persons who were in the habit of reading much in the railway cars had become nearly blind, and an express agent near Boston had totally lost his sight, it being imputed to that cause. It appears the jolting motion causes the eye to strain in catching the *separate* letters, and makes their effect on the retina very injurious.—*Hamilton Gazette.*

For The Churchman.

THE VOICE OF A SOUL.

The subtle poison quivered in the glass,
Full of fantastic, devilish eyes. I said:
"My life is bitter, and the hours are long.
I would that I were dead.

"'Tis but to place the chalice to my lips
And drink. 'Tis but to draw a breath,
And I shall stalk through the untravelled glooms
And avenues of Death!"

I saw a City looming on the night,
A sinful city, with its coloured fires;
I heard its mutt'rings, and its throbbing heart
Full of accurst desires.

I saw it from my window, and near by
There lay another City, where were furled
The wings of weary Life—a Place of Graves!—
So near is world to world!

I worked in the mad city, in its crime,
Breathed its foul, damned atmosphere, for bread;
There I had buried all my lofty hopes,
And Love, forever dead!

O, dreadful City, looming on the night,
Hate, Lust, and Falsehood, queen it in thy halls—
'Twas but a step between the sepulchres
And those accursed walls!

The mausoleums whitened in the moon:
The grassy graves rose up in emerald swells,
And when the wind pulsed over them, it stirred
A sea of lily bells!

Trailed the long drapery of the willow trees,
Filled the still lindens with a music tone;
And when it passed, the larkspurs turned their heads
The way the sound had gone!

"O, lovely City, sleeping in the night,
Open thy gates, I weary of a breath!"—
How quiet 'twas above! I did not think
It might be Hell, beneath!

It might be Hell beneath, for say, who knows
That quietness is not the outer shell?
That there is not within the hearts of graves
A seething, restless Hell?

O, then what eyes the amber poison made!
Delicious draught to work a madman's will.
A Voice within grew troubled, and I cried:
"Voice of my Soul, be still!"

Voice of my Soul, be still—as if the soul
Were menial! It rose up with majesty,
It spake of schisms, creeds, and men, and gave
Some earnest truths to me.

It spake of Christ, the lowly and divine,
Of fears, and doubts, and bitter feuds that were—
The dark Gethsemane, the Mount, the Cross,
The stone-barred Sepulchre!

Then of the wonder of this pendulous sphere,
Its purple tides, dew-dappled morns and nights;
The fiery fingers clutching at the world—
The phantom Northern Lights!

It spake of One that doth pervade all things;
Whose gentleness is folded in the rose;
Whose heart is in the sunsets, and whose life
Within *us* ebbs and flows!

Said how He loved us, everything alike,
The world in air, the dew-drop's opal dyes:
That everything was "good," and even our woes
Were angels in disguise.

"And is it," said my Soul, more tenderly,—
It saw my wealth of tears,—"And is it meet
That *thou* shouldst scorn the life God gave to thee,
And fling it at His feet?"

Voice of my Soul, be still! I heed thy words:
I will not force the dark and mystic Gate.
Let Death come to me, gently, when it will:
I fold my hands and wait!

What have I writ? . . . Is it a passion-tale
Framed by my fancy in a purple mood?
A sorrow manufactured for the nonce?
A morbid thought, a pain I never felt,
A poet's trick to catch a pensive heart?
No: by the Cross! it is a dreadful Truth
That throbs like feverish pulses in my verse.

T. B. A.

FOR THE YOUNG.

THE NECESSITY OF DISCIPLINE.

At the bottom of our garden was a bower devoted to their use and amusement, and that of the neighbours' children with whom they associated. One day, as my father and I were seated in an arbour separated from their part of the garden by a green hedge, but not thick enough to prevent our overlooking their sport, my father all at once ceased to take any part in the conversation in which we were engaged, and following his glance, I saw through the hedge that Clara and Léon had separated themselves from their companions, who were calling them to join them.

"No, no," replied Léon, who had evidently quarrelled with the rest of the group; "I prefer playing by myself."

"Because we won't do as you want?" asked a voice.

"Yes."

There was an indignant murmur.

"Behold the new Cæsar!" said the same voice, "who would be master of all the world. Obey him, all ye nations! Bow down before the conqueror of the Gauls, and the victorious enemy of Pompey!"

A loud burst of laughter followed this speech. Léon answered with a shrug of his shoulders, and approached the place where we were sitting, twisting the piece of cord he held in his hands.

Clara, who had from habit followed him, now asked what he meant to do.

"Amuse myself," replied Léon, going up one of the lime-trees.

"But how?"

"You shall see."

As he spoke, he began to fasten his cord to two trees planted in a line with each other.

"You are going to make a swing," exclaimed Clara; "you must not, Léon, you know we are forbidden to do it."

Her brother went on with what he was about without appearing to have heard her; she renewed her opposition, repeating all her mother's reasons for forbidding the amusement.

Léon whistled a favourite quadrille whilst finishing his swing; and seating himself in triumph, began to make it fly among the branches. His sister, alarmed, drew back.

"Léon, come down immediately," she exclaimed; "you will get giddy."

"Why should I come down, if it is my pleasure to remain?" replied the little fellow, swinging himself higher as he spoke.

"Oh, stop!" cried Clara; "the rope may break."

"It's too strong for that, my dear."

"But if you fall?"

"That's my affair."

"No, do not, pray," exclaimed his sister, beginning to cry; "Léon (stamping her foot), come down immediately! leave off! you know mamma has said it was dangerous."

"Well! and what of that?" replied Léon, leaning his weight upon his wrists, and springing upright in the swing. "A little danger does not matter—when it amuses."

"Ah! if mamma only knew! Léon, are you not afraid she may come?"

"If she comes, she will scold—she will punish me," said the boy, whose sentences were cut up by the rapid oscillations of the swing; "but that's better than always obeying; one never enjoys one's self unless one can do as one chooses. See, see, how high I go!"

At each swing he now disappeared among the leaves, and Clara's terror increased in proportion. She passed from warnings to entreaties, and from entreaties to tears; but Léon evidently felt a wicked pleasure in tormenting her. Half from bravado, and half from excitement, he continued to send the swing higher and higher, with a thousand teasing remarks, intermingled with joyous exclamations.

"See, see," he merrily cried; "here I go higher still—up, up, among the little birds! Would you like some of the lime blossoms? Stay, I'll beat them down with my feet"—and immediately down came a shower of perfumed petals upon Clara's head—"there, I touched the large branches—the leaves kiss my cheeks. Ah! if you only knew what a sweet smell, and so fresh—this is better even than riding on horseback."

As he continued describing his sensations, Clara's sobs became less violent, her eyes followed the oscillations of the swing, and insensibly terror was succeeded by interest and curiosity; Léon's perfect freedom from fear at last completely reassured her. She ceased reminding him of her mother's prohibition, and began instead to ask him questions.

"Are you sure that there is no danger?" she asked, wiping her eyes and drawing nearer.

"No, to be sure not, don't you see that the rope is too strong to break," replied her brother, who was now swinging more gently.

"And—is it really as you say—so very pleasant?"

"You feel as if you were flying through the air like a bird."

She crept a little nearer.

"But you can go very gently, if you wish to, can you not?"

"To be sure, you shall see," said Léon, who reseating himself gave a very slight impetus to the swing, and swung gently to and fro.

She stopped him with her hand.

"Promise me that you will not swing me higher than I wish, Léon," she said hesitatingly, as if half ashamed to make the request.

"Ah, ah, so you want to try now," said her brother with a laugh; "well I have had enough."

"Do, please."

"No, no, mamma has forbidden it," he continued mockingly, imitating her former tone, and pretending to unfasten the rope.

"Only for one minute, Léon," persisted Clara.

"Impossible," he replied; "it would make you giddy."

"I will go very gently."

"But even then you might fall."

"But you say it is so very pleasant."

"Yes, only you seem to have forgotten that you would be disobeying mamma."

"How disagreeable you are, to be sure, Léon," she cried with vexation; "you will never do what I want, and are always teasing me; you are a very naughty, disagreeable boy."

Her eyes filled again with tears, and Léon laughed outright, as he took her hand.

"Come, come, don't cry," he said; "just now you cried because I would make the swing, and now you are crying because I am going to take it down. Oh! this is always the way with you girls; you preach to us about obeying, till you want to disobey yourselves, and then it's all forgotten in a minute. There, are you on?"

"Yes."

"Well, hold tight, and the rest will go of itself."

He gave the swing a touch, which sent it off in a curve, large enough to make Clara scream and cling convulsively to the rope. But the first moment of surprise over, she recovered her courage, and her exclamations of terror were changed into laughter. Soon, excited by the pleasing sensation of a peril that she felt she had courage to brave, she begged Léon to swing her higher, and with the swing rose her bravery. With sparkling eyes, heightened colour, and hair floating disorderly in the breeze, she continued to scream for joy, crying, "Higher! higher!" until I, alarmed myself at her hardihood, thought it time to interfere.

The two children were all the more disconcerted at being caught in the very heat of disobedience. I contented myself, however, with giving them a short, though severe, reprimand, and sent them into the house to Marcelle. But when I found myself alone with my father, I turned towards him with an anxious inquiring face. * * * * * * * * *

[It resulted in the children being brought more under the personal care of their parents, and the regulations of a proper discipline, which made them obedient and dutiful, and their family circle a happy and amiable one.]—*Leaves from a Family Journal.*

Bishop Heber, upon departing from India, said in his farewell sermon:—"Life bears us on like the stream of a mighty river. Our boat at first goes down the mighty channel—through the playful murmuring of the little brook, and the willows upon its glassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and in manhood is along a wider, deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyments. The stream bears us on, and joys and griefs are left behind us. We may be shipwrecked, but we cannot be delayed—or rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the waves, beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

The opponents of any idea, founded on reason and common sense, are like men striking among live coals; they may scatter them, but only to make them kindle and blaze in spots that otherwise they would never have touched.—*Goethe.*

HEBDOMADARY.

Saturday, September 29.—*St. Michael and all Angels.*—We this day thank God for the services of the Holy Angels, of whom St. Michael is chief, or Archangel. Angels are good and bad. The bad are Satan and his angels, whom God yet uses, that He may try men, and if they be found worthy, may bless them. Good angels are employed *generally* in ministering to those who shall be heirs of salvation, and they have oftentimes been made God's *special* instruments whereby to communicate His will to men. It is to be noted carefully that we do not pay any adoration or worship to the Holy Angels. We pray to Almighty God, that "He will give His angels charge over us."

Sunday, September 30.—*Seventeenth Sunday after Trinity.*—The Collect to-day, like that for the Eleventh Sunday, is a prayer for grace to keep God's commandments. First, grace is needed in order that we may have the will and the strength to keep them. It is then called "preventing" grace, or the grace which "goes before" our act. And, secondly, fresh supplies of grace must "follow" our efforts to obey. Without this, we shall be beaten back, and unable to do what we feel to be right; but with it we can "do all things." "O God, guide me with Thy counsels, and after that receive me to glory."

This day was dedicated to *St. Jerome, Con. Doc.*—St. Jerome is considered as the most learned of the Western Fathers, and at an early age he devoted himself and all his knowledge to God's service, practising the severest austerities, in order wholly to subdue his earthly passions. In Rome, the influence he exercised was marvellous, many being led by him to dedicate themselves also to God; and at Bethlehem he established monasteries for both men and women; and after a life of labour, trial, and excitement, he died an aged man, A. D. 420. His most remarkable undertaking was translating the Scriptures, for which purpose he studied Hebrew with great cost of toil and patience.

Monday, October 1.—*St. Remigius, Bp.*—He was Archbishop of Rheims in the sixth century, and has been called the Apostle of France, from his great works of conversion in that country.

MICHAELMAS DAY, OR THE FEAST OF ST. MICHAEL AND ALL ANGELS.

I never saw an angel's face,
Nor felt an angel's hand;
Yet near me, in God's holy place,
I know that angels stand.
Oh, should I not then ever fear
To sin, with angel-hosts so near?

I never saw in trouble's hour,
In sickness, pain, or grief,
The working of their mighty power,
Nor how they bring relief;
But this again full well I know,
They comfort Christians in their woe.

And when their painful life is o'er,
Safe upon angels' wings,
The righteous soul is bid to soar
To meet the King of Kings;—
For angels took to Abraham's breast
The beggar's spirit home to rest.

And if I as the angels be,
While tarrying here below,
I shall at last those angels see,
And like those angels know.—
Till then, O Lord, whate'er betide,
Let angels be my guard and guide!

—*From a Garland for the School, &c., by the Rev. Dr. Knollis.*

St. Michael and all Angels, Sept. 29th.

"I am glad we have come to the Angels at last," Willie said. "I want to hear something about them; for I like so much to think that they are always round about, watching and helping us; and it is such a beautiful Collect, too: 'O, Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as Thy holy Angels always do Thee service in Heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.'"

"It is indeed a most beautiful prayer," Eustace answered; "and also a most happy and comforting thought, that the holy Angels are ever guarding us; and, as you like so much hearing about them, we will spend this evening in finding some of the many places in which they and their offices of love to us are mentioned in Scripture."

"Is not St. Michael called the Prince of the Angels?" Willie asked.

"He is called one of the chief princes, that is, Archangels, by the Prophet Daniel," (x. 13,) Eustace answered; "who also calls him the great prince which stood for the Jews. (xii. 1.) In St. Jude he is mentioned as contending with the devil concerning the body of Moses; and the inspired writer especially mentions his avoiding all 'railing accusations,' and acknowledging his subjection to God, saying only, 'The Lord rebuke thee,' (Jude 9); and again he is mentioned in that part of Revelations chosen for this day's Epistle, (xii.,) where it is said that there was war in Heaven, Michael and his angels fighting against the dragon (that is, the devil) and his angels, who were vanquished by the heavenly host, and their place not found any more in Heaven."

"Was it St. Michael who appeared to the Blessed Virgin, to announce her great honour of becoming Mother to the Lord?" Willie asked.

"No; it was the Angel Gabriel whom God sent to bear that joyful message; the same who had before appeared to Zacharias, to tell him that he should have a son, John the Baptist. Look to the first chapter of St. Luke, and you will see how the holy Angel describes himself, 'I am Gabriel, that stand in the presence of God.' This Angel was also sent to teach Daniel, and to explain his visions, (Dan. viii. 16.) and to carry to him the prophecies of the coming of Messiah.' (ix.)

"Is there not an Angel called Raphael, too?"

"Yes; in the book of Tobit we find him accompanying Tobias upon his journey, and healing Tobit of his blindness. He said of himself, 'I am Raphael, one of the seven holy Angels, which present the prayers of the Saints, and which go in and out before the glory of the Holy One,' (xii. 15); and as Michael and Gabriel both declared themselves to be but the messengers of God, so Raphael told Tobit and Tobias that it was not by any favour of his own, 'but by the will of our God,' that he had come unto them. He has ever been counted as the special guardian of those who have 'lost their way;' and you know, Willie, there are different ways in which that may happen to all of us."

"You have a very beautiful picture of an Angel watching a child, called the Guardian Angel," Willie said. "Do you think that every one is watched over by a Guardian Angel?"

"It has been a belief received by great men in all ages," Eustace answered. "The Jews believed that such was the case; and our Saviour, far from reproving this, as He did so many of their doctrines, gave it His full sanction; for on the occasion of His exhorting His disciples to be humble as little children, He added, 'Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven,' (St. Mark xviii.); and St. Paul says that the Angels 'are ministering Spirits, sent forth to minister for them who shall be heirs of salvation.' (Heb. i.) When do we become 'heirs of salvation,' Willie?"

"In Holy Baptism, do we not?"

"Certainly; therefore there seems a very fair ground for the belief, that some one of God's holy Angels takes special charge of each little child that is brought to the font to be born again, and their presence is promised to those who love God, as David says: 'The Angel of the Lord encampeth round about them that fear Him, and delivereth them.' (Ps. xxxiv. 7.) You may find instances throughout the Bible of God's Angels coming to help, direct, or admonish His servants. When Abram had sent Hagar out into the wilderness, the Angel of the Lord came to bid her return, and tell her how she should bear a son, (Gen. xvi.); and when, some time afterwards, she and that son were again driven out, the Angel again spoke to her and comforted her. (Gen. xxi.) Three Angels came to Abraham's tent, in the plains of Mamre, to foretell the birth of Isaac, the child of promise, (Gen. xviii.); and two Angels went to Sodom, in order to save Lot and such of his family as would be warned, when God rained fire and brimstone upon the guilty city. (Gen. xix.) It was an Angel who stayed Abraham's hand when he was about to sacrifice Isaac, (Gen. xxii.); and every one is familiar with the history of Jacob's dream, when he saw the Angels ascending and descending between heaven and earth. (Gen. xxviii.) Then, when the children of Israel fled from Egypt, the Angel of God went before or behind them to protect them, (Ex. xiv.,) as the prophet Isaiah says, that 'in all their afflictions God was afflicted, and the Angel of His presence saved them,' (Is. lxiii. 9); and, on the Mount, God promised Moses to send an Angel to lead them to Canaan." (Ex. xxiii. 20–23.)

"Did not an Angel come to Joshua?" Willie asked.

"Yes; the Captain of the Lord's host he is called, and he fought with the children of Israel, so that they conquered. (Josh. v.) An Angel came to Gideon, and sent him to save Israel. (Judges vi.) Then you will find an Angel appearing to the parents of Samson, to foretell the birth of their wonderful son, (Judges xiii.,) after which he ascended in the altar-flame. When God punished David for numbering the people, He sent an Angel to destroy them, by whose hand there fell 70,000 men. (2 Sam. xxiv.) Then again, when the prophet Elijah was in the wilderness, God sent an Angel to feed and strengthen him, (1 Kings xix.); and an Angel sent the same prophet down to his enemy, the King of Samaria, telling him not to fear. (2 Kings i.) And when Elisha prayed to the Lord to open the eyes of his servant, he was permitted to see the mountain where they were, surrounded with chariots of fire, which must have been occupied by Angels; for Elisha said that there were more with them than with the host of their enemies. (2 Kings vi.) When Hezekiah was in fear before Sennacherib, King of Assyria, an Angel went out and smote the Assyrians. (2 Kings xix.) When Shadrach, Meshach, and Abednego were thrown into the fiery furnace, an Angel came to deliver them, (Dan. iii. 28); and when Daniel was in the lions' den, an Angel shut the lions' mouths, that they should not hurt him. (Dan. vi. 22.) Angels instructed the prophets, and Zechariah tells us that God's Angel cleansed Joshua, and delivered him from the devil. (Zach. iii.)

"In the New Testament we read constantly of the agency of these holy beings. It was an Angel who told St. Joseph not to fear to take Mary for his wife, (St. Matt. i.,) and afterwards warned him to flee into Egypt, (ii.); and you remember that it was an Angel who brought the good tidings of great joy to the shepherds who were keeping watch on the night of the Nativity. (St. Luke ii.) After His temptation, Angels came and ministered to our Blessed Lord, (St. Matt. iv.); and again, in His agony in the garden, an Angel from Heaven came to strengthen Him, (St. Luke xxii.); and whether they were permitted to witness His resurrection, we know not; but when Mary and the Apostles came to the sepulchre, they found it guarded by Angels. (St. John xx.) Our Saviour frequently spoke of them, especially as appearing with Him in the day of judgment, (St. Matt. xiii. xvi. xxv.,) and as bearing Lazarus into Abraham's bosom. (St. Luke xvi.) We have seen how an Angel twice delivered St. Peter from prison, (Acts v., xii.); how an Angel appeared to Cornelius, (Acts x.); and in the Revelations of St. John, he was permitted frequently to behold the holy Angels performing many wondrous things before God; but of all, there is none which is to us so grateful and blessed an office as that of offering up the prayers of the Saints to God, with sweet incense. (Rev. viii.) When St. John speaks of the Angels of *Churches*, (Rev. ii.,) he is supposed to mean Bishops, who were often so called,—the word Angel meaning a messenger."

"Did the Angels never appear to any but good people?" Willie asked.

"Do you not remember how an Angel met Balaam in the way, to withstand him? (Num. xxii.) And there are bad Angels or spirits, too, we learn; for Satan himself was an Angel, and St. Jude speaks of 'the Angels which kept not their first estate, but left their own habitation, and are reserved in everlasting chains, under darkness, unto the Judgment of the Great Day.' (6.) You remember how Satan tempted Job; an evil spirit troubled Saul, (1 Sam. xvi.) and another went forth into the Prophets, to persuade the wicked Ahab to his destruction at Ramoth Gilead. (1 Kings xxii.) Such temptations we are, no doubt, subject to now; but God will send His good Angels to help us against them, if we ask His help heartily and sincerely. They are ever round about; and 'the chariots of God are twenty thousand, even thousands of Angels, and the Lord is among them.' (Ps. lxviii.) 'Seeing, then, we are encompassed with so great a cloud of witnesses,' we should indeed guard our footsteps faithfully, that they slip not, and that we cause not sorrow to those blessed beings, who, if they joy over the penitent sinner, we may fairly believe to sorrow over those who harden their hearts against God's Holy Spirit. And neither must we forget that, if God spared not the Angels that sinned, we cannot expect Him to spare us, who have the knowledge of the Lord and Saviour Jesus Christ." (2 Pet. ii.)—*Cousin Eustace.*

EVENING HYMN.

The happy sunshine all is gone,
The gloomy night comes swiftly on;
But shine Thou still, O Christ our Light,
Nor let us lose ourselves in night.

We thank Thee, Father, that this day
Thy angels watch'd around our way,
Warding off harm and vexing fear;
Through them Thy goodness guards us here.

Lord, have we anger'd Thee to-day,
Remember not our sins, we pray,
But let Thy mercy o'er them sweep,
And give us calm and restful sleep.

Thy angels guard our sleeping hours,
And keep afar all evil Powers;
And Thou all pain and mischief ward
From soul and body, faithful Lord!

—N. Hermann. 1560.

Temptation and Sin.

"We are weak creatures," said Stephen Woodruff, "and temptation is often too strong for us."

"No, Stephen," replied Frank, solemnly and earnestly—"*never!*"

"I know it is to me," observed Stephen uneasily.

"You mean that you yield to it?"

"Aye, lad," with a sigh; "often, far too often."

"And so do I," said Frank; "but that does not show that the temptation is too strong for us. It shows that we *don't* resist it, but does not prove that we *can't*."

"You think we could if we would. Perhaps you might, Frank, for you were always so steady."

"*Not in my own strength I could not.* You know that, Steenie, as well as I. But God Himself has comforted us with the promise that our temptations shall not be beyond our strength, and that He will provide a way of escape for us, if we will but avail ourselves of it."

"But, Frank, if that is the case, why do we any of us yield to temptations?"

"Why, of course, just because we *won't* avail ourselves of the way of escape. And then, I suppose, if God sees that we don't struggle with all our soul and strength against the temptation; if we trifle with it, and encourage the tempter, He will not prevent us from following the way we have chosen. It is *our own consent* that makes the temptation too strong for us. We let our own hearts turn traitors, and we allow them to go over as allies of the devil to fight against God."

"But we pray God not to lead us into temptation," observed Stephen, doubtfully.

"Which is only praying Him not to permit us to be led; for He Himself declares to us that He tempteth no man, and forbids us to say when we are tempted, that we are tempted of God—for that they are *our own lusts* that entice us and draw us away."

There was a long silence, for each was following his own private thoughts and looking back upon his own temptations. At last Stephen spoke.

"It seems as if it *ought* to be as you say, Frank. And yet, somehow, I can't understand it; I can't master it."

"Can't master what, Steenie?"

"Why this. Our lusts entice us and draw us away, you say. But who gave us lusts? God, did He not?"

"God gave us our natural appetites; but I suppose that, wherever they are perverted or incline us to sin, *that* comes from our nature being corrupt and fallen."

"But why have I appetites and desires at all, Frank, if they are liable to be perverted? Couldn't God have made us without them? Is it any proof of His goodness or love towards us, that He should have implanted such things in us?"

"Who put that thought into your head, Steenie? It never came there of itself, I'm sure."

"Why something master said to us set me considering of it."

"I guessed as much," observed Frank Gerard. "And the use he made of it, was to excuse his own crime. 'If lusts are a part of my nature, it is natural to indulge in them.' Mr. Tattersall said something like that, did he not?"

"I believe so," answered Stephen. "I hadn't thought of it before. And I tried to see what was the answer to it; but I couldn't find one."

"May God forgive him his mischievous purpose; don't you be led away by it Steenie. It is the common excuse with such men as he. They try to lay their own sins, if I may say such a thing, on God's shoulders."

"But what was the proper answer to what he said?" inquired Stephen Woodruff. "You know I am no great scholar."

"Why, for that matter, Steenie, a child or a fool can start a hundred questions every day with respect to God's dealings with us, which I suppose all the scholars in the world cannot answer. And our way amid such difficulties, as I remember our Vicar once telling us in the class-room, is not to trouble ourselves to cut a way through them, but to bound right over them. And when we look back upon them, we shall see how vain and worthless they are. You may be no great scholar, but it seems to me that it would have been quite a sufficient answer for a Christian to say, 'If I find that God has given me appetites and desires, I am sure it must be for some good purpose, and so my business is not to ask why He gave them, but to use them for the purposes for which He gave them, and according to the rules which He has laid down for their use.'"—*From "Wanted a Wife," a Tale.*

DR. CROSWELL.

Sonnet written in Church, September, 1855.

One of the heavenly host is hovering here!
A guardian angel who one spirit soothes,
A seraph prompting of God's precious truths
To all who have approached His presence near.
O, sainted Croswell! 'tis thy love, so dear
For all; thy sympathy with good; thy ruth
For those whose hearts are softened not; the youth
Thou'rt glad, as of old, to guide, the old to cheer,
Impels thy spirit here to float around,
To swell the love should in our lives abound,
And joyful praises in our hearts redound.
Yes! thou art come through Heaven's o'erflowing grace
To bid us mark thy just unswerving race,
And gain eterne a blissful resting place.

—*Boston Transcript.* W. C. S.

Our Duty at Church.

One principal thing, which the worshipper in the parish church ought to remember, is, that the estimation in which the Church will practically be held depends very much upon the manner in which her Services are performed, and that the proper performance of them depends upon the Laity almost as much as upon the Clergy. However certain it may be that the descent of our Church from the Church of the Apostles is pure and undeniable, however sure the validity of her orders, however unreasonable may be the scoffs of Romanists on the one hand and of Protestant dissenters on the other, still practically she will or will not be influential in the country, and will or will not command respect, according to the manner in which her principles are exhibited in action, according to the way in which the Prayer Book is interpreted by the worship of the parish church. It is very easy to throw the blame of all evils which happen to the Church upon the Clergy, to talk of their neglect and the like, and I have not the smallest wish to exonerate them from blame; but as I am now writing for Laity and not for Clergy, I would beg my lay brethren to consider that they too have very much of the welfare of the Church in their keeping, and that however great a misfortune carelessness on the part of the Clergy may be, it is increased tenfold when the Laity follow the example. Let us then look for a moment upon that portion of a layman's duty which the subject of this book brings before us, the mode of conducting the worship in the parish church and its relation to the dissenters round about. The great end is, that the worship should be such as to command the respect of those who have unfortunately seceded, to entice them back, if possible, by persuading them that they have gone the wrong way, to let the light of the Church so shine that men may see her excellence and glorify God: now in whose power does this lie? partly in that of the clergyman no doubt—perhaps chiefly with him, I do not wish to make light of his responsibility—but certainly not wholly; for instance, if the clergyman is allowed to read through the Service without an Amen or a response or a verse of a psalm being heard from any one except the clerk, and if the Service consequently, instead of being *common* prayer and expressing the warm feelings of Christians, is apparently a soliloquy by the minister and as cold as the pavement of the church,—whose fault is this? or if the music be left to Sunday-school children or a few paid musicians—whose fault is this? or if the church present to the eyes of angels, not the spectacle of penitents and worshippers meekly kneeling on their knees, but that of easy-going sinners lounging in pew-corners,—whose fault is this? or if the dress of the younger attendants at the parish church be fitter for a fair or a dance than for the house of God,—whose fault is this? or if the chief service of the Church, the solemn commemoration of the Lord's death, be generally and scandalously neglected,—whose fault, I ask, is this?

Observe, I am not now speaking of these things so much as evils in themselves, evils to the attendants at the parish church, but as evils with reference to the light in which the Church will be viewed by those without. Careless, irreverent, ungodly behaviour on the part of those who go to church is the best encouragement possible to those who dissent from the Church; of course it may be said, that the wisest conduct of those who find fault with the practice of the Church is not to absent themselves, but to go and set things right by their own better example: this is very true, and I wish that all those who complain of the Church would rather try to mend her than to pull her down; nevertheless, taking things as we find them, we are bound as Churchmen to admit, that any indecency in the worship of the parish church will always afford, whether right or wrong, a handle to those who have set up another worship for themselves.

And I think that the prevalence of dissent may well have this beneficial effect, at least upon the minds of worshippers in the parish church: they may properly be moved with a godly jealousy, and determine that so far as lies in their power, the worship of God in the church shall be hearty and decent and comely. There will always be a kind of life thrown into the various forms of dissent, by the very fact that they *are* forms of dissent, and there is always a corresponding danger to the Church, lest she should be lost in the spirit of routine, lest her forms should become formal, lest she should be not only venerable in antiquity, but should also suffer from the coldness and stiffness of age. I wish to call the attention of worshippers in the parish church to the danger, and beg of them to take means to avoid it.

One other point I wish to bring before the reader. It may be imagined by some persons, that a very careful upholding of the principles of the Church involves want of charity toward those who dissent; I have already said, that for my own part I can hardly imagine how any one can hope for the respect of those who differ from him, if he is himself manifestly careless about his principles; but in addition to this, I wish now to say, that if any person thinks that dissent from the Church is not a trifling matter but a very serious one, and that his brethren by dissent are depriving themselves of great privileges which they might enjoy, then it is the most charitable thing towards them, to show the high estimate he entertains of his privileges, and to prove by his conduct how anxious he is not to enjoy his privileges alone.—*Rev. Harvey Goodwin's Guide to the Parish Church.*

Time and Eternity.—Time, like a river, carries all things away with a rapid course; they swim above the stream for a while, but are quickly swallowed up, and seen no more. The very monuments men raise to perpetuate their names, consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. But now, on the other side, the enjoyments above and the treasures proposed to us by our Saviour, are indefectible in their nature and endless in their duration. They are still full, fresh and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unwearied motion with which they did from the first date of their creation. Nay, the joys of heaven will abide when these lights of heaven will be put out, and when sun and moon, and nature itself, shall be discharged their stations, and be employed by Providence no more.—The righteous shall then appear in their glory, and, being fixed in the divine presence, enjoy one perpetual and everlasting day—a day commensurate to the unlimited eternity of God himself, the great Sun of Righteousness, who is always rising and never sets.—*Dr. South.*

Monument to the Lost Arctic Voyagers.—The following is a copy of the inscription written by Lady Franklin for the tablet, now on its way out to the Arctic Regions for the United States Expedition, which is to be placed on Beechy Island:—

To the memory of Franklin, Crozier, Fitzjames, and all their gallant brother officers and faithful companions, who have suffered and perished in the cause of science and the service of their country—this tablet is erected near the spot where they passed their first Arctic winter, and whence they issued forth to conquer difficulties or to die. It commemorates the grief of their admiring countrymen and friends, and the anguish, subdued by faith, of her who has lost in the heroic leader of the Expedition the most devoted and affectionate of husbands. "And so He bringeth them unto the Haven where they would be." 1855. This stone has been intrusted to be affixed in its place by the officers and crew of the American Expedition, commanded by Lieut. H. J. Hartstein, in search of Dr. Kane and his companions.

THE CHURCHMAN.

NEW YORK, SEPTEMBER 27, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week. Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Annual Convention of this Diocese was opened here yesterday, the Right Rev. the Provisional Bishop presiding. Little beyond the usual routine of arrangements for proceeding with the several matters in hand was done at the first day's sitting. This day (Thursday) the real business of the Convention will be in earnest entered upon; and we shall give a full report of the proceedings in our next week's issue.

—The Bishop of New Jersey, it will be observed, has issued a Pastoral Letter enjoining a pious concurrence in the appointment by the Governor of the State, of a Day of Thanksgiving, for the bountiful harvest that has just been gathered in; and earnestly requesting that advantage be taken of so appropriate an occasion to have the Offertory in all the churches, and to devote the alms to the relief of the sufferers from the pestilence in Virginia. This is a most becoming, a most dutiful order. We only hope that it will everywhere be, as it ought to be, made a part of the Eucharist; for no Thanksgiving Day Service can well be complete, which does not include that which is so emphatically a Service of Praise and Thanksgiving.

—The statement made from the pulpit on Sunday by the respected Rector of Grace Church, Newark, respecting the unhappy perversion to Romanism of his late assistant, Dr. G. H. Doane, will be read, we are sure, with painful interest; although it will relieve the anxiety of such as might, under any misapprehension, have felt uneasy as to the immediate antecedents of the misguided pervert. There can be no reflection whatever upon any one with whom he has been associated, or in any way identified, in our Church: whatever influence has been at work, however imperceptibly, it has proceeded altogether from without our own communion. But the fact is, it all resolves itself into a case of mental aberration. This was our opinion from the first: and it is, quite as decidedly, it will be seen, that of his late rector also.

—The appeal that is put forth by a missionary in our Home field, which will be found in another page, has respect to one of too many instances of the desultory manner in which the work of the Church is being done amongst us. His appeal deserves to be, and must be responded to; for he is doubtless struggling to relieve the wretched, and reclaim the dissolute, in a district where it is to be feared misery and profligacy are the rule, happiness and virtue the exception—with the classes, that is, in whose behalf his missionary efforts are directed. But certainly it is on all accounts most desirable that such a work of the Church should be sustained, not by extorted and uncertain contributions through public appeals like this, but by the alms of the faithful at the Altar of God. The field of missionary labour in question is situated in a parish where there are many, we are sure, who would gladly bring their weekly gifts to the Altar, were the opportunity offered them; and we cannot but think, that there is a grievous wrong somewhere, that the poor and miserable and destitute of such a parish should be left to the ministerial solicitude of one who has to look beyond the walls of the parish church, nay, beyond the bounds of the parish itself, for the means of doing that which is, after all, legitimate *parochial work*, while the parish minister himself is either occupied *out of the parish*, or not occupied at all in the work to which he was solemnly ordained and instituted.

—The pious undertaking of the Rev. the Rector of Islip, on Long Island, to provide a church, a parsonage, and a burying-ground at a place which is likely to be a thickly-settled neighbourhood, is certified by the Provisional Bishop, it will be seen, as worthy of hearty approval; and we trust, therefore, that the sum still wanting for its completion, will be cheerfully contributed.

—It will be seen by the explanation of the exemplary Assistant Bishop of Connecticut, which we have given in our Church-at-Home department, that he was perfectly justified, as we have all along thought he was, in declining to confirm a very young boy, whose father was bringing him up in the principles of *Irvingism*—that is, the opinions and fancies of the religious body which acknowledges the claims of the so-called "Apostles," and has assumed the position of a regularly organized Sect. We are sorry that Mr. Davenport should have been led to make what now appears, beyond all question, to have been a misrepresentation of the case. For it was not because the boy's father was in schism, that it was deemed improper to confirm him,—and at so early an age, too; being only twelve or thirteen years old,—but, as Bishop Williams so forcibly remarks, "that the lad was at an age which would necessarily for years bring him under direct parental training in religion; and that I must confirm him, if I did confirm him, in the full knowledge, that over and above the doctrines of the Church, he would be instructed in those of the Irvingites; over and above the communion of the Church, would continue in their communion; and specially would be taught to recognize the authority and divine appointment of the (so-called) Apostles; men, who claiming to themselves inspiration and miraculous powers, are, if those claims are false, and so I fully believe them, either deluded fanatics, or blasphemous deceivers." This is the true light in which to view it. It is the correct principle. The rites of the Church—and more especially her sacramental rites—must not be lightly, not be indiscriminately administered. We only wish that the same principle was more generally acted upon, as respects all the rites of the Church, in cases where the objects of them are in the hands of schismatics,—in a word, that *schism*, in its character and in its results, be it the Irvingite, the Presbyterian, or the Socinian schism, was always treated under a deep sense of its hostile and malign influences upon the Church. We entirely concur with Bishop Williams, when he adds, as respects the Irvingite Sect, "I do not doubt that some such recognition, on the part of our Church, is eagerly desired and sought for." It is their great hope. And there is but too much reason to fear, that if they could only get that recognition, and thereby persuade earnest hearts and sensitive minds among us, dissatisfied, as they can hardly help being, with the short-comings and unrealities that are unhappily so prevalent all around, that they would soon gain ground immensely, as offering a *supplemental* means and appliance to the Church which would be so welcome to them. But this must never be; for, disguise it as they may, it is to all intents and purposes schism. Let us struggle on manfully against the abuses, the indolences, and the shams of our Church; but let us never run counter to the Apostolic precept, to "mark them that cause divisions and offences, *and avoid them*."

—Our readers will remember that there was related by one of our correspondents, lately, the circumstance of the metrical psalm and hymn being *read*, instead of *sung*, in one of our city churches, owing to the absence of the organist and professional singers, the church being in that state of *dishabille*, we suppose, which is so apt to prevail during the summer months, when the pastor leaves his flock to such chance ministrations as may turn up, in order that he may enjoy a few weeks' recreation. Example, we all know, has often an irresistible influence; but oftener, unhappily, such is poor human nature, has bad example than good; and so, as the minister himself was having a holiday, his subordinates, of course, thought they might have one also. At any rate, any more than himself, they were not at their post; and the consequence was, that neither priest nor people, without such adventitious aid, could sing to the praise and glory of God! The minister actually *read* the metrical psalm and hymn—the congregation being content to sit and listen to him the while! Anything so slovenly, anything so outrageous, was, it seems, so startling—not, perhaps, when quietly *done* in an easy-going congregation, but at least when *exposed*—that our correspondent's statement was more than questioned—it was almost denied—and he was challenged to name the church where, and the time when, it occurred. This, it will be seen, he has now done: so that the faithless as to the queer things that are ever and anon being done, where vestry expediency, or personal convenience, or ease, or indolence, or indifference is given way to, will not have so much cause for special wonder, or indignant disbelief, in time to come.

And yet, after all, there was really nothing in it very wonderful. The same thing is done, only in another form, continually. Besides, as this incident showed, the people praise God by proxy, and as even the minister himself is not able to help them therein, it can matter little, one would think, if, once on a time, they were deprived of the indolent indulgence. But as to the *reading* what ought to be *sung*, that, we repeat, is a thing that is done continually in all our churches, even where there are all the appliances and means at hand for singing. The Psalms which are systematically *read* in the Psalter, are quite as much *songs*, and therefore *to be sung*, as the Psalms and Hymns in metre. A Psalm is a holy *song*—a sacred hymn: the Psalter is the book in which they are arranged to be *sung*. Then at Morning Prayer, there are three Hymns to be *sung*, and at Evening Prayer two, which are also, in these degenerate times, almost generally *read*, and especially one which is a Hymn of hymns, the *Te Deum Laudamus*—the very title of which sets it forth as especially to be sung—and of which it has been truly said, that it is "a hymn glowing with holy thought, and expressed in language worthy of a seraph,"—yet what seraph would not feel ashamed to coldly *read* that which is to be glowingly *sung* in the heavenly choir around the Throne of God!

The exposure in question, then, at least teaches this useful lesson,—it points out how apt we are to forget that a thing is done wrong when we have become long familiar with the wrong-doing. We admit that it was wrong, very wrong—very slovenly, very idle, and therefore very disrespectful, to read the metrical psalm and hymn, instead of singing them. Yet, to be consistent, they who complain of it must certainly complain also of the Canticles and Psalms being read instead of being sung. Two blacks, it is true, will never make a white; yet if one is really to be denounced as a black because it only occurs a time by chance, surely that ought infinitely more to be denounced as one, which, being as surely and decidedly so, occurs continually?

—His letter to the Editor of an English journal, which the Rev. Dr. Wolff has requested us to copy, is, indeed, a most ingenious and conclusive defence of his persecuted friend, Archdeacon Denison; and while it proves very happily the miserable "straining at a gnat and swallowing a camel" of the Archdeacon's assailants, it shows also with what contempt an ingenuous and noble mind like the reverend doctor's regards such pharasaical conduct. They accuse Archdeacon Denison, as we all know, of "consubstantiation,"—that is, that he believes that the real Body and Blood of Christ are substantially present *with* the bread and wine in the Holy Sacrament of the Lord's Supper. And if this were true—which, strictly speaking, it is not—the Archdeacon, as Dr. Wolff demonstrates, has only, in order to arrive at that conclusion, done exactly what the Archbishop of Canterbury, not long since, advised the Clergy, in all cases of doubt, should do—"read diligently and examine the Scriptures," as they bear upon any particular matters of dispute; only, in the Archdeacon's case, with this precaution, which the Archbishop most undutifully failed to suggest—that while he went to the fountain-head of truth, he allowed his own private judgment to be duly influenced by the more reliable judgment of the Apostolic Fathers of the Church, and of the Church herself, as witnessing to and keeping their testimony. But, further, the reverend doctor shows that it was decreed by the late Archbishop of Canterbury, and has been all along asserted by those who accuse Archdeacon Denison of holding this Lutheran doctrine of "consubstantiation," that its being held is to be no bar to the eligibility of any Lutheran for the high office of the Episcopacy of Jerusalem; and that the Bishop of Jerusalem is empowered, nay, ordered—the same parties assenting—"to admit to Holy Orders the professors of *Consubstantiation*, and to allow them to preach in the English Church of Jerusalem, and to offer the right hand of fellowship to the Rev. Mr. Valenteiner, superintendent of the Lutherans; and this with the sanction of the four Primates of *England*, and the whole Evangelical party, and, therefore, of Mr. Denison's accusers." Dr. Wolff, it will be seen, indignantly stigmatizes this conduct of the "Evangelical party" as *shameless hypocrisy*. And certainly—awful though it be—it looks very like as though it were. But, at any rate, we cannot wonder at an honest and single-minded man, like Dr. Wolff, emphatically declaring—"I shall, therefore, continue to fight Denison's battles."

—It will be seen by a very brief paragraph under the appropriate head, that the stabbing case at one of our first hotels has not terminated fatally. The *tragedy* of the affair, therefore, has happily passed away. But it is not, on that account, a less atrocious instance of the savage thirst for vengeance which comparative trifles can provoke in the hearts of men of the world, and of the little value which, in such cases, is set upon human life. The most natural question to ask, under such circumstances, is—Where are the Christian influences, to exert which such ostentatious efforts are made on every hand in our city? The transaction was one so thoroughly barbarous, so ferocious, so sanguinary, that it belongs not, some would say, even to civilized life—keeping religion itself quite out of the question. And so it does. Yet what but religion—what but the religion of Christianity—can ever restrain men from such atrocities? The object in view, indeed, was not, in itself, inconsistent with what the world calls civilized life—not even with what the world calls *a proper spirit*, and a *sense of honour*. That object was revenge; and the world not only sanctions its gratification, but enjoins it. The world inculcates, the world insists, that all its votaries shall, on all necessary occasions, show what it calls "a proper spirit." And the occurrence at the St. Nicholas was doubtless one of these occasions. What! was a man of honour, a gentleman, to brook an insult? Monstrous! the world would exclaim—ridiculous the very idea of such mean-spiritedness! The *way* of resenting it is, of course, another affair. But although the world might not like to counsel the stabbing of the offender upon the spot, it would see no great objection to shooting him in another place. Besides, when a worldling's "blood is up," as the world has it, who or what is to restrain him?

So that we must go to those first principles of pure and peaceful social intercourse, which are only to be found in the Christian religion—the religion which teaches us not only that vengeance is God's, and *He* will repay, but that we are to close up the doors of our hearts against the primary sources of revenge—that we are not only to be "kindly affectioned one to another, in brotherly love, in honour preferring one another," but that we are to love our very enemies, and do good to them that positively hate us, and even despitefully use us. Such is Christianity in one of its plainest, most palpable, yet simply practical forms. Could an infidel, could a heathen, then, have done anything more un-Christian than was done at the St. Nicholas? And yet, we dare say, the gentleman who did not hesitate to imbrue his hands in a fellow-creature's blood would be offended if he were to be stigmatized as an infidel or a heathen! The plea of passion, even, would not alter the case; for Christians are solemnly pledged not only to resist it in its rising, but to renounce it in its very rudiment.

We see, then, where Christian influences have still to pervade—what Christian principles have yet to accomplish. The world around us may, in many of its aspects, be what it calls not only civilized, but enlightened and refined; but it is clear that in its whole spirit, and in very much of its policy, and in very many of its acts, it has yet to be Christianized.

INDIVIDUAL SINCERITY IN THE CHURCH IN HER ORDER.

The Life of the Church is the Spirit of the living God; and this must be an individual thing—for, as though One Body, there are many members in that One Body, every member must have in him the life-giving Spirit. It is Christ's Body—Christ who has declared, "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch that is withered." Thus it is with the Church. We are each of us received therein by Holy Baptism, and thereby made a living member of the same; and while we are still at the font, still wet with the holy water, the "laver of regeneration," the declaration is solemnly made that, seeing we are "grafted into the Body of Christ's Church," thanks should be given to Almighty God for the inestimable benefit. And as of this initiation into, so of our continuance in the Church as "living members." It is still, it is always, and it is only through the Spirit. And the ordained and direct means thereof, is the other Holy Sacrament, in which we receive a renewal of the grace that has been given unto us. Taught, as children, to know what a solemn vow, promise, and profession has been made in our name, and trained up consistently therewith, we are in due time brought to the Bishop to be confirmed—that is, with our own mouth and consent, openly before the Church, to ratify and confirm the same; promising, by the grace of God, that we will evermore endeavour faithfully to observe such things as we have ourselves, by our own confession, assented unto; and receiving, upon that promise and confession, through the laying on of the Bishop's hands, God's heavenly grace, to defend us in the Christian course upon which we set out anew. Then it is that we are in a condition to receive that of which its divine Author has declared, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

Yes,—in the words of St. Ambrose, "Our Lord feeds His Church with these Sacraments, by which the substance of the soul is strengthened." Or, more pointedly still, as St. Cyril of Jerusalem says, "that thou, by partaking of the Body and Blood of Christ, mightest be made of the same body and the same blood with Him." The very name, Communion, testifies to the same effect—as St. John Damascene observes, "It is called Communion, and is so truly, because by it we communicate with Christ; we share by it in his Flesh and Deity, and communicate and are made one with one another." *Made one.* And hence the force of the expression, "*One Body!*" And what a testimony to its truth; for truth is *One*. "Truth," it has been said, "is the object of reason; and this is one,—as beauty is the object of taste; and this is multiform." And as truth, being a divine essence, comes from God, so must it be immutable, invariable, and eternal.

Now, it is the reality of all this that must be presented in the Church. Our religion is that of truth; and we are to receive it, and to appreciate it, and to practise it, therefore, not as "the object of taste," but as "the object of reason." It is not a matter in which every man may do just what is right in his own eyes. The law of reason is unity—its essential, primary, never varying law. But then this law has a divine source, and it demands obedience by reason of its divinity; for there alone is the foundation of certainty, without which unity could not exist. We know that the greatest object and aim of the mere intellect of man is all towards unity, yet, without divine aid and influence, on account of his fallibility, he must ever fail to attain it. The unassisted reason of man cannot design a perfectly true and certain system; for it is not that perfect reason which comprehendeth all things. In a system of things divine, more especially, the principles must be received upon faith from one authority, one God—one, that is before all things, and above all things: a Being who has an attribute of His own—whose own eternal nature is the law of His will—with whom "is no variableness, neither shadow of turning," but who is "the same yesterday, to-day, and forever." To attempt to frame our own religious system, therefore, even to presume to carve it out of Christianity, or to pretend to base it on Christ, shaping Him in His nature, and in His attributes, and in His ordinances, not as He has revealed them to His Church, but as we severally, in our judgments, or according to our own opinion, or in harmony with our own tastes, or with the view of avoiding, as much as possible, the sacrifice, the self-denial that He in His truth requires—it is, in the words of Sewell, "a vain, presumptuous, empty scheme, which cannot be seriously formed without implying the abrogation of any authoritative revelation; which places Christianity on a level with human theories; which affects to be wiser than any men who have gone before; which is too conceited really to submit to others, and at the same time too cowardly to declare its entire dependence on itself." This, then, is certainly not a system that is at all congenial with Christianity; and with the principles of the Church it is utterly at variance.

It is to this ground that, at present, we would confine the application of what has been said. That it is the system of Sectarianism, is too palpable to need more than a glance to discover. For surely *it* does most unmistakably "place Christianity on a level with human theories,"—the abuse of the exercise of private judgment must ever do so; and as surely does it "affect to be wiser than any men who have gone before," and "is too conceited really to submit to others, and at the same time too cowardly to declare its entire dependence on itself." But may there not be—is there not—much of all this in the Church? Are there not those among us who "affect to be wiser than any men who have gone before," except, perhaps, such men as, not in Apostolic, but in more degenerate times, have had similar conceits to their own—and those, too, who are "too conceited really to submit to others," unless they can chime in with the conceits of such others—and those, also, who are at the same time "too cowardly to declare their *entire* dependence upon" either themselves or their system?

And can there be that Spirit which is ONE, where men professing to be members of ONE BODY, yet impersonate so many spirits? Can there be the "unity of the Spirit" in principle, where there is a plurality of spirits in effect? Why, the real ground of authority, under God, is the Church; and this because it is divine, and because the ONENESS of the Body of Christ, which it is, would never be sustained without it. The whole language of the Church is obedience. The service, it is true, is "perfect freedom;" yet it is *a service;* as when, at our Baptism, we renounced the devil, we swore obedience unto Christ; for by that Sacrament we were taken from an evil servitude and placed in another that is good.

The want of sincerity that is indicated by this want of obedience, is itself a symptom of the want of the Spirit, as that of *truth*. In religion, above all things else, give us the man of whom it can be truly said,

> "His words are bonds, his oaths are oracles;
> His love sincere, his thoughts immaculate."

Sincerity is an opening of the heart for the reception of the Spirit; while dissimulation is the shutting up of the very avenues of approach for it. Take, for example, the insincerity that prevails as respects the very Sacraments of which we have been speaking. They are Spiritual things—they are channels through which the Spirit is designed to flow into the hearts of those who are the objects of them. The Holy Spirit is there—must be there—or they are all a mockery, a delusion, and a snare. Yet how many are there that practically ignore them in the sanctifying influences of the Spirit! How many, alas! are there who, while they adopt the very language in which the Spirit's presence and power are acknowledged, yet in their hearts disbelieve, and in their sermons deny it! What could be more explicitly declared than Baptismal regeneration is in the very office of Baptism itself; yet are there not those constantly using that office who yet belie it? He prays to God, "Sanctify this water to the mystical washing away of sin, and grant that this child now to be baptized therein may receive the fulness of Thy grace;" and having baptized the child therein, he declares to the congregation, "Seeing now, dearly beloved brethren, that this child is regenerate," and calls upon them to join him in solemn prayer to God, saying, "We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit,"—O, is it not an awful, blasphemous mockery, that men who do all this should yet turn round and tell you that this Baptismal regeneration is nothing but "a Popish figment!" Equal insincerity, too, there is with the Holy Communion. In the Exhortations to it, they speak of it as "the Sacrament of the Body and Blood of Christ,"—as the reception of that Body and Blood as our "spiritual food and sustenance;" and preliminary to its administration, it is avowed that God hath "instituted and ordained holy mysteries," of which this is one, and the holiest of all; while in the administration itself, it is distinctly declared to every one who comes to it, that what he partakes of therein is the Body and Blood of Christ, which will preserve his body and soul unto everlasting life; and then, having partaken thereof, God is heartily thanked that He hath vouchsafed to feed those who have duly received the holy mysteries "with the precious Body and Blood of His Son our Saviour Jesus Christ." All this, we say, is solemnly, to outward appearance, concurred in and declared at God's holy altar; and yet are there those who say and do it all, who yet will stand up and virtually tell you that it is a mere ceremonial rite, only a commemorative observance; and that as to any such spiritual presence therein, or anything spiritual at all, beyond its character as a religious ceremony, it, too, like the other, is but "a Popish figment!"

Strange, that in divine things, above all, men—professionally holy men — men with solemn vows upon them—should yet commit themselves to a system of insincerity such as this! In social life—in the ties of friendship—in business relations—it would not for a moment be tolerated. As a matter of policy, even, it would not answer. "The best and the safest policy," says La Bruyere, "is never to have recourse to deception, to avail yourself of quirks, or to practise cunning, but to prove yourself, in every circumstance of your life, equally upright and sincere. This system," he adds, "is naturally that which noble minds will accept, and the dictates of an enlightened and superior understanding would be sufficient to insure its adoption." But what infinitely purer, higher motives, has not the Christian, and especially the Christian Minister! He has no mere "policy" to be influenced by; and his dictates are those with which no human understanding can ever be put in comparison! "For the love of Christ constraineth us,"—there is, or ought to be, the Christian's motive; and by it, in all he is moved to do, must he be actuated and directed. The love of Christ—the love of God—and the making the will that proceeds therefrom the one rule of duty. In the Christian Ministry we say, it is emphatically so. All the power exerted therein is purely derivative and permissive; and without it he can do nothing—without it his mission is vain and futile. How infinitely momentous, then, the admonition, "Quench not the Spirit!" How intensely awful the apprehension, that by anything in such holy offices we may have "done despite to the Spirit of grace!" Let it never, therefore, be forgotten, that it is the Life of the Church—and that it must be the life of every member of the Church, individually and personally. It is One Body, and we are many members in that One Body. And in that Body we must of necessity be spiritually minded—yea, we must be in the Spirit, before we can be in the Body, for this alone, as the Apostle assures us—this alone is life. O, then, that they, above all, at whose hands in the Church that Spirit is to be diffused, would ever remember the Apostolic admonition—"Ye also, as living stones, are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

WORK FOR THE CHURCH.

We trust it is not necessary, at this time of day, for the *Churchman* to declare its advocacy of the cause of Christian Missions. Only too often has it had occasion to raise a humble but earnest voice in the anxious hope of awakening attention to the subject—of showing its urgent necessities—of manifesting its vast importance—of extending its religious interest. This we have done, and this we will continue to do, as respects the Missions of the Church in all lands—among Pagans, Mohammedans, Jews, or any others—and, verily, their name is legion—who may be "sitting in darkness and in the shadow of death." And yet, a Christian duty though it be to aid in spreading the light of the Gospel in far off heathen and infidel lands, there is a rampant heathenism, there is a practical infidelity at home—nay, at our very doors, that is appalling enough in its character to absorb all the Church's solicitude and care, and that is pressing enough in its intensity to claim just now her first, if not her exclusive operations.

We are reminded of the more than heathen condition of densely populated portions of our own city, by much that is continually passing before the public eye,—by scenes of squalor and degradation in our streets—by habits of vice and immorality among all classes—by the records of our police courts—by the occurrence of financial frauds and swindling speculations—by the state of our youth—by the growing pressure upon our prisons and upon our reformatory institutions. Too truly, however sadly, has it had to be said, by one of our daily journals, within the last few days, "The ranks of crime are in no lack of recruits. The calendars of our criminal courts are sufficiently heavy. Murders, robberies, larcenies, swindles, are the cases that keep our judges busy. There are no less than *ten murder cases* now to be disposed of in this city, and in some of these more than one person has been concerned, as in the case of the Baker gang, now under indictment for the murder of Poole."[*] Verily this is a fearful account to render of a few weeks' accumulation of atrocities in a *Christian* city!

And see how liberal are the provisions which our Christian citizens have made for preventing crime, as they profess and think they may prevent it. There are, in the first place, we find, about two hundred and fifty places of worship in and around this city. There are upwards of two hundred public schools, in connection with the Board of Education, and which have to be maintained at a cost of more than three quarters of a million of dollars annually of the public money! And these schools, be it remembered, are avowedly in order to give to the rising generation of all ranks that education which, they tell us, "has been properly defined as the development, educating, and culture of the human mind;"[†] and this upon the principle, that "even in an immortal being, endowed by his Creator with all those faculties both of mind and body which, properly appreciated and faithfully used, were designed to contribute in the highest possible degree to his happiness and well-being, here and hereafter."[‡] Let it also be remembered, that under the same Board, there are some two thousand five hundred children and youth of both sexes educated in asylum-schools; and that, as well as these asylums for friendless boys and juvenile asylums, there are schools for reforming juvenile delinquents, female Magdalen asylums, penitentiaries, prison associations, and we know not how many philanthropic institutions beside,—all directed to the great object of promoting, or seeking to promote the moral culture of the people—of preventing their falling into crime—and of reforming them when they do fall into it. Yet, notwithstanding all this, some ten thousand criminal cases are now brought before our police and law courts in a year; and as our contemporary already quoted has the ungracious task of acknowledging, "murders, robberies, larcenies, swindles, are the cases that keep our judges busy!"

Now what is the remedy—the only remedy—for so fearful a state of things? The cultivation of the intellect can never cure it. This may soften the natural habits of men — it may polish—it of course will enlighten, it may even refine. But all this only as respects the *mind*. Yet this is of little or no avail. The seat of all the moral corruption that issues in crime, is not the mind—it is the *heart*. Those things which come forth from the heart, they defile the man: "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—these are the things which defile a man." And the remedy, therefore, for such a moral disease, is not to be applied through the mind, but through the heart. The education that must aid in doing it, is not that mere moral culture which man so boastfully sets forth: it is beyond the reach of man, save as an instrument in the hand of God. It is altogether a divine thing; and man can only co-operate therein through divine grace. Without the enlightening influences of God's Holy Spirit, indeed, man knows nothing, and can know nothing, of the secret fluctuations even of the mind; and without knowing these, how can he control or turn them to his purpose? While, even if he could, without the sanctifying influences of that Spirit upon the heart, the root of the moral disease could never be reached, let the "moral culture," as it is called, be carried forward with ever so much eagerness, and apparent success. We may plan schools, and form systems, and boast of our power, and signalize our operations: we have done all this here in our midst,—and much of it, as far as it goes, has been done most creditably,—yet what are its results, even aided as it is with so many other appliances and means, right in themselves, perhaps, because religious in their character, whatever they may be in their effect—and yet, we ask, what are the results? Let the profligate state of society, let the immoral condition of the masses — let the "ranks of crime," in which there is "no lack of recruits"—let the calendars of our criminal courts — so "sufficiently heavy"—let the "murders, robberies, larcenies, swindles, the cases that keep our judges busy,"—these are unerring indices of the fruits of "education," let them answer the question.

Educate we must; but it must be by God's direction, and through the influence of His Spirit. It is a fundamental, it is a fatal fallacy, to suppose it can be done without. Nay, if we look at the case apart from a divine influence and control, we may more than question the human right to interfere with each other's minds at all. For are we not all fellow-mortals; and whence, as a human creature like the rest, does any man derive the right to exercise such authority? The public good, the general peace, may seem to make it expedient; yet, in a free country like this, especially, every man will consider himself the best judge of his own interest. And even where a parent's conscience may generate a sense of duty, simply as the conscience of a man it is no higher authority than a contrary conviction of the child that he does not want it. The only rightful, the only solid ground of authority—especially under the operation of the principle, that *all men are equal*—is that derived from God, from whom, indeed, by derivation or permission, all legitimate power must come. It must be as the representative of God that man must stand before the child, and claim the right to educate him. And for this reason it is, that the Church of God possesses the irresistible right, and lies under the responsible obligation to educate; because to His Church has God made that distinct and positive revelation, without which men cannot educate aright, and of which the Church, and she alone, has been constituted by God at once the witness, the keeper, and the administrator.

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[*] *Daily Times*, Sept 22.
[†] Thirteenth Annual Report of the Board of Education.
[‡] Ibid.

The responsibility that thus rests upon the Church, in the midst of such a state of things as is shown to exist among us, is indeed an awful one. And upon them especially who, as her ordained Ministers, are solemnly bound to do her work in these and all other respects, how directly, how closely, is not that awful responsibility individually incumbent? "We exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." Such is the exhortation addressed to them by the Church. O, that each and all who have taken this solemn obligation upon them might be ever at their post of active duty to fulfil it!

Thank God, an opportunity is now being offered—or about to be—in the midst of our teeming and demoralizing population, for the direct and special interposition of the Church towards the reclamation from sin and error of the masses where vice and infidelity are festering. "It gratified me not a little," writes the correspondent of one of our neighbouring journals, "to hear of the resurrection of Trinity from her long sleep, and the noble efforts she is now making to gather the whole population in the lower and neglected parts of the city, under her sheltering wings. The recent arrangements, already made known to the world, are good omens for the future." And although this is but a reiteration of what we have ourselves had the satisfaction to put forth, we hail its promulgation anew with unfeigned pleasure. "Good omens *for the future*," the arrangements, we trust, are; though we are now all anxiety to know something more of them *for the present*. The time is come, we believe, according to appointment, for entering actively upon the work; and we anxiously hope that we may soon be enabled to communicate the onward progress of so blessed a mission, and one in the success of which the whole city is deeply concerned.

One thing, however, the more we see and think of the exigencies of the case, the more we are convinced will be found indispensable to success. The Clergy to whose hands so momentous a work is committed must associate together, and dwell together, and have their head-quarters, yea, their dwelling itself, in the midst of those upon whom they hope to bring the Gospel to bear. A noble effort it indeed is; but if it is to be a successful one,—and how noble soever it be, what will it all avail, unless it be successful?—if, we say, it is to succeed, if its effect is indeed to be "to gather the whole population"—or any considerable portion of it—"in the lower and neglected parts of the city, under her sheltering wings," her ministers, her missionaries, must take up their abode in these "lower and neglected parts." We have too long kept aloof from the denizens of these "lower and neglected parts;" and it is one of those things, we cannot but think, which go to encourage the overwhelming charge which the present practical indifference to the intensity of the vice and misery all around, has brought down upon us, against the sincerity and reality of our faith, and of our mission, as a Church. Sin must undoubtedly lie at our door somewhere, or we would find ourselves in a position of closer contact with the poor—those whom Christ loves most, as in a condition of life nearest to and most like His own. We must, as a paramount duty, preach the Gospel to the poor—to the poor, and those who have none to help them; for it is the true characteristic of Christ's holy religion. It is to the poor—to the masses—to the "lost sheep" of the fold of Christ—that their mission is to be directed. And how can they better show that they sincerely and warmly sympathize with them—how can they more strikingly show them that they really consider their welfare the primary object in view, than by going down among them, and living with them, in their very streets, as an ecclesiastical body—with a "poor man's church" close at hand, and the indispensible appurtenances of schools, and a lending library, and a dispensary, if possible, and, in process of time, let us hope, even a hospital: a complete establishment, in short, for effectually, and in all its ramifications, pursuing the great mission of mercy on which they are sent, and where they may always be at hand, always accessible, always ready to comfort the afflicted, to counsel the wayward, to strengthen the weak, to rebuke and to resist immorality and vice, to promote and to maintain religion and virtue, so that of each holy man who is privileged to be engaged therein, it may be truly said—

> "To one great aim his heart and hopes were given,
> To serve his God, and gather souls to heaven."

THE DAILY SERVICE.

The brief notices we have taken, under our Church of England head, of the excitement that has been produced there by a resolution of the Committee of the National Society of Education to alter the Church Services at the Chapel of the Society's Training College of St. Mark's, will have shown how deep an interest is now taken in that solemn mode of performing the Service of the Sanctuary,—which is not only the sole mode, in fact, by which our ritualism can be invested with its due solemnity, but the only one which is found to have the effect of sustaining well-attended and devout congregations at the Daily Service. On both accounts we attach to it very high importance; but on the latter account, there is a practical bearing in it, which, when one looks around on the scanty attendances day by day at such of our churches as have the Daily Service, has an especial claim to one's consideration and regard. The *defence* of such a mode of celebrating Divine Service, is well summed up by the excellent Precentor of St. Mark's, from whose letter on the subject we gave an extract last week, pointing out the reasons on which the remonstrances of its friends should be based. "These are," he says, "in brief, the law of the Church—its practice—the catholicity of the Choral Service—its conformity with the laws of nature—the mode of uttering prayers adopted by the Jews and all other nations—the peculiar circumstances of St. Mark's, where all the students and children are under musical instruction—the intention of the founders of St. Mark's—the unreasonableness of a change in what has been established for twelve years." To these he adds some equally forcible local reasons, with which here in this country we have less to do. But on the general grounds he has stated, there is quite enough to show how proper, how desirable it is, that we should return to that mode of Service, whenever it is practicable, being, as it is, the mode which undoubtedly prevailed in the best and devoutest times of the Catholic Church.

It is a remarkable and most significant fact, that the objection to the Choral Service originally proceeded from those who object to the Daily Service altogether. Our great Reformers retained it, when they arranged and settled the Reformed Liturgy. No one can examine an English Prayer Book, without being convinced of this. The very titles of the ordinary Daily Service show it,—"Matins," "Even-Song," tell us at once the character of the Services intended. Then the directions as to "singing," and "saying"—"Then shall be *said* or *sung*"—while of *reading* there is nothing said, because even the Prayers were to be *said*, that is, recited in monotone, as being the true tone of supplication. But the Puritans, who objected to the Daily Service *in toto*, had a special objection to all that made it most devotional. "To them," we read, "may be attributed the cessation of the 'plain tune' or ecclesiastical method of saying the prayers, and the substitution of the declamatory style of *preaching the prayers*, so much even still in vogue. To them also we may attribute the abandonment of every portion of a choral character in the highest service of our Church—the Holy Communion—even in our cathedrals."[*] And the same able writer reminds us of the beautiful defence of Hooker against the Puritanic faction, when he says—"Touching musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it harmony—a thing which delighteth all ages, and beseemeth all states—a thing as seasonable in grief as in joy—as decent being added unto actions of the greatest weight and solemnity, as being used when men most sequester themselves from action" . . . . And then he continues, "The prophet David having therefore singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the House of God, left behind him to that purpose a number of divinely indited poems, and was further the author of adding unto poetry *melody in public prayer*, melody both vocal and instrumental, *for the raising up of men's hearts and the sweetening of their affections towards God*."

But to bring all this home to the Daily Service. It has been found that nothing has everywhere so forcible an effect in making that Service such as Churchmen feel most constrained to attend, as its being a Musical Service; for it not only takes away the cold, dry, formal, lifeless aspect which a mere reading of it invariably has, but it invests it with a liveliness, yet with a solemnity, and with an unction, which cannot be resisted, telling as it does of Worship, and Adoration, and Praise in their highest, holiest, heavenliest characteristics. It therefore never fails to draw good congregations. And this consideration it doubtless was that first suggested to the Clergy of St. Mark's the importance of its adoption there. "It was the dearest wish," says a correspondent of the London *Guardian*, "of the good and earnest men under whose care the young students were placed, to commend to the *hearts* of their pupils the daily practice of public worship. They doubtless felt that in enforcing the Church's rule of Daily Service on so many young people, too often under the disadvantage of antecedents anything but Church-like, it was quite necessary to encourage them by presenting to them the Daily Service in a cheerful form—a form which would not weary unaccustomed worshippers, but, on the contrary, would gradually imbue them with an ardent love of public prayer and praise, and by its very nature invite them to take a hearty, vigorous part in it. That this object was effected I need hardly say. Not one of those who have banded themselves together to put down the Choral Service at St. Mark's (as preliminary to putting down Daily Service altogether) will venture to deny it. Never has been seen a more hearty, more devotional, more truly congregational worship than has for years been a blessing to numbers of pious, earnest young men, who have thankfully acknowledged the comfort and help it has afforded them, during their probation and period of study at St. Mark's, and have practically shown their sense of its value by zealously taking part in it."

Now this is just as true, in principle, of the impression to be produced in a general congregation, by such a Service, as it was found to be true in the case of the students of St. Mark's. And do we not, in this country, especially and urgently want in our Daily, nay, in our every Service, "a form which will not weary unaccustomed worshippers, but, on the contrary, will gradually imbue them with an ardent love of prayer and praise, and by its very nature invite them to take a hearty, vigorous part in it?" Not alone at St. Mark's has this been daily realized. There are now, throughout England, hundreds of churches in which the Daily Service is performed to *full* congregations, drawn to it by its devotional character as being musical,—churches, many of them, where, under the dry and undevotional *reading* of the Service, it was found impossible to draw any congregations at all. And what has been done there can also be done here;—and it must be done here, if the devotional energies of the Church are to be called out, in furtherance of the great and holy mission to which she stands committed.

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[*] Bennett's Principles of the Book of Common Prayer.

THOUGHTS ON CURRENT EVENTS.

In our last two articles we spoke of the reasons for uneasiness as to the political and religious prospects of the American people, which we discovered in our examination of current events. On both occasions we traced the special evils of which we spoke to the abuse of private judgment. It is our opinion that the same cause lies at the root of most of the evils by which we are surrounded. It operates in two ways. First, in the rejection of the legitimate guides which the Divine Wisdom has everywhere provided for our assistance, and thus practically substituting will, unguided will—that is, caprice—for judgment. To such a length is this carried, that, in the vast majority of cases, when men speak of private judgment, or of their opinion, they only mean private caprice — their own whims and crotchets. They are generally, when they are mistaken for judgments always, under the control of private interest. The second remarkable fact in connection with the subject is, that those private judgments men who throw off or abandon the guides which Divine Providence has provided for them, generally set up guides of their own choosing, to whom they surrender their private judgment absolutely. The true principles which ought to govern this question are hard to find, yet they do not appear to us to be particularly abstruse.

All judgments have, as it were, a twofold existence: first, as opinions existing only in the mind, which constitute what is called internal belief. When this belief comes to be developed in action, it assumes a new character; yet external action is but the manifestation of internal belief. Authority is also twofold, operating on the two stages of opinion in two different modes. When it operates upon external action, it is called law, and calls for obedience. When it operates upon internal belief, it has no other name than authority. It does not there attempt that which is, in truth, impossible—the regulation of internal thought. It only offers itself as a guide and assistance in making up the judgment. There are cases in which this assistance is invaluable, because there are no other materials in the possession of the individual out of which he can form a judgment, or none which approach in value to those furnished by the guide.

The first use of private judgment, in such cases, is to select a guide. A man finds himself in a position in which the services of a physician are necessary to him. He selects one in the exercise of his undoubted right of private judgment. But does he rely, in so doing, upon his unassisted private judgment? No. He makes up his mind from the opinion which he has formed of the physicians or lawyers within his reach, from what he has heard of them. From the facts which he has heard stated? Not at all. He does not imagine himself a judge of the facts. He decides from the public opinion of the little community in which he moves. He generally, in the first instance, chooses the family physician or the family lawyer. If there be none such, or none within his reach, he takes him who has the highest reputation among his friends and companions. If he have not the requisite knowledge to use this test, he asks the opinion of the next person he meets, who he supposes may have had better opportunities than himself of making up an opinion. Even in the act of choosing a guide, we submit ourselves to some guide.

When the guide is chosen, the next thing is to inquire what amount of truth we are to place in him. On subjects of which we know nothing, the trust should be absolute. No one would think of disputing with a literal guide who was conducting him through a country to which he was an absolute stranger, whether he were pursuing the right road. Few men hesitate to follow the advice of the physician or lawyer whom they have chosen, unless upon the ground of some glimmering notion which they may have formed on the subject of the case, or on that of mere will, because they dislike the medicine. Even in the former case, it may be observed that in most cases in which the person supposes himself to be actuated by his superior knowledge of his case, the moving principle is some motive which addresses itself directly to the will, and does not really approach the judgment. All men will agree that these things are very common in the case of others. The poet says truly, "All men think all men mortal but themselves." It is equally true that all men think all men fallible but themselves.

If the person who has chosen a guide have any real knowledge of the subject, any means, that is, of making up a private judgment, he is perfectly right in using those means. If he be merely seeking an end, it is for him to take the best means to that end, whether those best means be the suggestions of his own mind or of a guide. But he will generally try and be sure that they are the best means. He may prefer his own course to that which is suggested by another who is more competent to decide; but that is because his self-conceit has deceived him—he intended to take the best course. If the question relates to matters of State, and all public matters belong to that class, he ought to devise to take the right course. He must do so unless he be drawn aside, either, as in the other case, by self-conceit, or by the blandishments of a corrupt private interest. In either case, he still strives to persuade himself that he is pursuing the best course for the public, or for his own salvation. He does not deny that the object is to ascertain the true course, and not to gratify his fancy. It is his private judgment for which he must contend.

But his private judgment must have materials to act upon, and one of those materials must be the judgment of those who are better informed than himself, to be received with due caution, and compared with other grounds of opinion. In religion we are furnished with a guide in the Holy Scriptures, which is in itself infallible; but none of us are infallible as its interpreters. We may, therefore, without any imputation on our own independence of character, use the judgments of others in aid of our own interpretations. We may even perceive that an accumulation of judgments may be sufficient to overbalance our own, and may thus literally submit our own private judgment to the public judgment of the Church. But that very submission is an act of the private judgment, which decides that the judgment of the Church is a safer guide than itself, and follows it as the safer guide. But to the exercise of this act of judgment, a comparison is necessary between the decisions of the Church and the rule upon which they are grounded. It does not proceed on the ground that the present Church is infallible, but only on the idea that she is better informed than ourselves. We may possibly—we do not say probably—discover that she is mistaken. When we are certain that we have made that discovery, we are bound to reject her interpretation. This is the difference between the absolute authority which the Church of Rome claims over the private judgment, and the limited authority which is claimed by the truly Catholic Church.

This distinction between absolute and limited is the distinction between wisdom and folly, truth and falsehood, right and wrong. All wisdom, all truth, all right, is only such within certain limits: when it transcends them, it becomes folly, falsehood, or wrong. Our object in all inquiries is to ascertain precisely what are those limits.

This is a most important truth, and one which this age scarcely comprehends. The popular idea comes more nearly to that of the Eastern fable, of the contending powers of light and darkness, which occupy positions opposite to each other, in a sort of *quasi*-topographical sense; so that the further you recede from the one, the more sure you are that you are within the domain of the other. Every principle must be carried to its extreme. If it be good, all attempts at limiting it must be the work of the evil principle; but the Christian system represents the world as the work of a good Being, who is not a mere principle, but a voluntary agent, and who has made all things double, one against another. The being whom he permits to tempt us does so by inducing us to neglect this truth, and not to limit one principle by another which the Creator has set over against it. This temptation is just now eminently successful.

Men determine to exercise their private judgments, and in so doing, having first discovered what they believe to be the truth, they next press it on to its utmost logical consequences, utterly regardless of any other principle which may happen to stand in the way of their logical deductions. By this means they have a clear field, over every part of which they fancy that they can see, and thus they jump to the conclusion that they are themselves infallible. They forget that their judgment is only private judgment, and is only binding on themselves. In the clearness and completeness of their own convictions, they fancy they see the clearness and completeness of their knowledge of the subject. All who do not see with them fall into one of two classes. They may be, probably are, bad men, whose private interest has biassed them to a false conclusion. If they are not, they are weak men, unfit to guide themselves, who ought to suffer themselves to be shown what is right by those whose superior wisdom has guided them to the truth. All ought to submit to the judgment of him who is in the right. It is forgotten that his judgment is only private, that its claim to govern his conduct is that it is his private judgment, which he has made up for himself, and upon his own responsibility. It is not the private judgment of others; and for others it can only be a guide or aid in making up their own judgment to be taken for what it is worth, and that the very question of its value must be submitted to him to whom it is proposed as a guide.

Men forget this, and intrude their private judgment into the place which belongs to public authority. They conceive that their opinions have a right to that position because they are so clearly true, even and right, and they therefore determine to force them upon their neighbours. This they can only hope to do by combination. Combination requires the submission of private judgment to some sort of authority. That authority is assumed by those who have at once the skill of flattering the passions of their followers, and of devising means to carry out the common design of accumulating power, which the leaders design to appropriate to themselves. These men are demagogues, and they wield the mass of their followers as they think fit. Whatever they say is at once adopted by the private judgment of those who have adopted them as their guides, because they have so adopted them. This is the result of the intimate connection between democracy and hero worship. Whenever democracy is in the ascendant there arises a hero. A Cleon, a Cæsar, a Cromwell, a Bonaparte, a Jackson, a Bonaparte again, are so many instances of this truth.

Private judgment men never accept of any limitation to their notion of the infallibility of their own private judgment, until they discover that they are out of their depth, or that the interests of their voters require the support of a party which they cannot guide. They then hasten to adopt a leader, a fop or a demagogue, who thenceforth stands to them in the place of private judgment. This we apprehend to be the state of things at present in this country, and the origin of the dangers to which we cannot shut our eyes. We cannot conceive that any sound principle can be subject to limitation, so we vacillate between interested private judgment and an interested submission to parties and their demagogue leaders. H. D. E.

Baltimore, September 24, 1855.

NOTES AND COMMENTS.

Mistakes in Education.—Some of the Sectarian journals—especially those which assume to be most "evangelical"—are beginning to pour forth their dissatisfaction with the popular education of the day. The state of our youth "of all denominations" is quite enough to suggest inquiry upon the subject; and it is evident that the effect of even the slightest investigation is to suggest a strong suspicion not of the hollowness, merely, but the viciousness of the popular system. They see and acknowledge, that society now acts "as though the infusion of a certain amount of science and literature into the minds of their children, would accomplish the whole business of training and disciplining them for the duties of the present and the future. And yet," it is added, "this is very late in the day to announce anything which savours of novelty in reference to the insufficiency of merely secular knowledge, to meet the wants of man's moral nature. The profoundest problems in arithmetic cannot solve the question—how shall man be just with God?—nor can the most extensive astronomic culture woo the favour of the Sun of Righteousness." This being quite true, how comes it to pass, that in the education of our youth, "the one thing needful" in education is ignored as it is in our Common Schools? We have always understood that it was more owing to the *combination* of Sectarian support they receive than to anything else, that they were sustained to the extent and efficiency in which they exist. But with what consistency, with what conscience, can *they* combine in such a scheme who say, as they are now saying, "An education without Christianity, is a chart without lines of latitude or longitude. It is a body without a soul—a world without a sun." They still argue upon it, it is true, as though this were not really and determinedly, but only speculatively so. For it is immediately added—"But suppose all this to be granted, the practical question then comes before us, by what process shall the youthful mind be put in possession of a religious character. How shall the character be formed in unison with the principles of the Divine Word? To these grave questions we ought to seek for a correct reply." Happily for us of the Church, there is no need to "seek for a correct reply." We have it already—our own Church has always had it, in her Catechism, and in the doctrine and discipline that are developed through the whole course of her ecclesiastical season and services. Let the Church, in short, be really and truly the educator—let her principles be honestly put forth, and earnestly inculcated—and the process will indeed be illustrated by which "the youthful mind can be put in possession of a religious character."

The Sunday School System.—There is a general uneasiness, we observe, respecting our Sunday schools. Something is wrong—the results show that most unmistakably; for it too often happens, that the worst-behaved children at church are the Sunday scholars; and this, immediately after they have been at school, when the instruction they have received is yet fresh in their minds, and any impression that may have been produced ought to be still felt in their hearts. They are the worst behaved—they are giddy, restless, idle, inattentive; or if they occupy themselves at all, it is not in the devotions that are going on—not in the prayer and praise offered up, or in listening to the lessons of Scripture read, or giving heed to the admonitions of the sermon preached, but *in reading some story-book which they have brought with them to Church!* The whole system appears to be wrong; and as well as this, it is evident that too much reliance is placed upon it as a means of religious teaching and training. A writer in one of our Church periodicals, we observe, says—"The primary idea and primary work of a Sunday school should be INSTRUCTION, and instruction so conducted as to include, so far as the system will admit, all that is understood by TRAINING." But what amount of *instruction*, least of all of *training*, to be of any avail, can possibly be imparted in an hour and a half or two hours, *once a-week!* The idea is preposterous; and if pastors are allowing such an expedient to stand in the stead of their own ministerial and systematic efforts with the lambs of their fold, they are most grievously deceiving both themselves and the parents of the Sunday scholars. It is a momentous subject; for they who are children now, will be men and women in a few years, and form the great body of our congregations,—if they do not, that is, in the mean time slip away from us altogether, which is but too likely to happen; for many of the Clergy are already complaining, that they lose sight of the youth of the Church as soon as they leave the Sunday school! But surely there is a remedy for even an evil like this?

Essentials of a Religious Press.—"The *Watchman and Reflector* thinks," (says the *Observer*,) "that the religious press should be independent, not in the sense of expressing the views alone of its editors, nor as the medium of putting forward this and that one who happen to be their favourites, and from the necessity of the case, under such circumstances, ignoring, shading, and depreciating others. It should be independent, as rising above the demands of partizanship, which seeks ever to build up, first of all, some pet institution, or to maintain some pet policy." We all then, it seems, fully concur in this. But how is it to be secured? How so effectually, as by having the Press in the hands of men who have no party or personal interests to advance, either for themselves or others, and no professional prejudices to stand in the way of an honest independence. But they may depend upon it, that such independence will never be attained, so long as the religious Press is in the hands of *ministers*, be their denominations what they may,—to say nothing of the dereliction of ministerial duty that it involves.

Fast for the Pestilence.—We understand that all the departments at Washington were ordered to be closed yesterday, the day having been appointed as a Fast on account of the pestilence in Virginia.

Novel Portrait of Washington.—A magnificent portrait of Washington, woven in silk, at the silk manufactory of Messrs. Pouson, Phillippe, and Vibert, at Lyons, was recently presented to this city. The work was done at an expense of $10,000.

GUESSING AT CONSIDERATIONS.

To the Editor of the Churchman:

Sir:—In a recent number of your respected contemporary, the *Church Journal*, there appeared the following notice:

> To a Correspondent.—If A. C. C. R. wishes to get up a newspaper controversy about the merits or demerits or Dr. Stone's "Contrast," he must seek some other channel than the *Church Journal*. It is not in our line.

When the reverend gentleman, the editor of that paper, declares that it is *not in his line*, his policy appears somewhat mystified. Does he mean that controversy does not become his journal? or that he never admits reviews of controversial works? or that Dr. Stone's work, "The Contrast," is of too sacred a character to be approached? or that he has hopes of conciliating, for the advantage of his paper, the friends of the Evangelical Knowledge Society, by his course towards the correspondent in question?

He seems to be at some pains to have it well understood how contrary to his sense of propriety it would be to entertain in his columns such a subject as that proposed by the correspondent.

It is irrelative to the point, in what manner the correspondent may have shown a disposition to carry out his proposal, it being the proposal itself which is disdained as not in the line of the *Church Journal*, whatever other channels it might become.

If, sir, your esteemed Yankee brother in the editorial profession does not accord to me the privilege of *asking questions* on this subject, there is yet a privilege in my possession in common with all who have noticed that advertisement, if they have but heads on their shoulders, without any pretension to a *keen calculating* wisdom: it is the privilege of *guessing* (and that without much difficulty) the considerations which have prompted such an advertisement as that above cited, in such a form, and in such a tone. Candour.

The Day of Atonement.—On Saturday, September 22, (the day commencing, according to the Jewish use, at sunset on the previous day,) the Jews throughout the world observed the Fast of the Atonement, keeping a strict fast and refraining from every species of work until the going down of the sun. The several Synagogues in this city were filled with congregations engaged in the ceremonial rites appropriate to the day. It is a somewhat striking evidence of the practical working of our free institutions, that a people who in times past would have been limited to one portion, and that a narrow one, of a city's limits, now build their Synagogues side by side with Christian Churches, and celebrate their feasts with ancient pomp, while Christians gaze at, and perhaps admire, these relics of a bygone age.

Sunday School Teachers' Festival.—Upwards of a thousand Massachusetts Sunday school teachers visited this city on Tuesday, and were received and entertained at the Crystal Palace by the New York Sunday School Union. About six thousand persons were assembled. Some of the Sunday school children were exhibited on the platform, made speeches, and sung songs. Several adult persons also made speeches, among others, Mr. Cuyler, Mr. Pease, and Dr. Tyng. The children of the various charitable institutions, to the number of 1,719, were also present and took part in the proceedings.

ADVERTISEMENTS.

PAPER HANGINGS, WHOLESALE AND RETAIL. THOMAS FAYE & CO., Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.

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Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.

No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear. WM. BLAKE,
sep20-8m-5p No. 119 Pearl street, New York.

MRS. MEARS' FRENCH AND ENGLISH BOARDING and Day School for Young Ladies, 32 and 30 West Fifteenth street, below Fifth Avenue, re-opens on Thursday, September 6.

Mrs. MEARS will be at home to receive parents and guardians who may wish to confer with her, from Monday, September 3.
au16-10t-5p*

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LITERATURE.

Japan as it Was and Is. By R. Hildreth, Author of "A History of the United States," &c. Boston: Phillips, Sampson & Co.

A Visit to India, China, and Japan, in the Year 1853. By Bayard Taylor. New York: G. P. Putnam & Co.

These are both works of great and seasonable interest. The first, as its title indicates, is confined exclusively to Japan and the Japanese, and comprises much to prepare the public, through its historical information, for that more intimate acquaintance with its subject which Commodore Perry is soon to communicate. The second takes in a much wider range of travel, including, however, the same country as the first; and it is the continuation of a record of personal adventure which has already deeply interested the public mind.

The first account of Japan, or allusion to its existence, is contained in the *Oriental Travels* of the Venetian, Marco Polo, first reduced to writing in the Latin tongue, about A. D. 1298, while the author was detained a prisoner of war at Genoa. Zipangu, Zipangri, Cyampagu, Cimpagu, as different editions of his work have it, is his method of representing the Chinese Jih-punquo, sun-source-kingdom, or kingdom of the source of the sun. The Japanese Chronicles go back for many centuries previous. Marco Polo resided for seventeen years (A. D. 1275–1292) at the court of Kublai Khan (grandson of the celebrated Ghingis Khan,) and ruler from A. D. 1260 to A. D. 1294 over the most extensive Empire which the world has ever seen. This Empire stretched across the breadth of the old continent, from the Japanese, the Yellow, the Blue, and the China seas (embosoming the Caspian and the Black seas) to the Levant, the Archipelago, the river Dniester and beyond it.

Not content with having added Anatolia and Russia to the western extremity of this vast kingdom, Kublai Khan, after completing the conquest of Southern China, sent an expedition against Japan. This enterprise met with a repulse.

Down to the year 1542, throughout Christendom, nothing had yet been heard of Japan beyond Marco Polo's mention and brief account of it. The first visit of the Portuguese to Japan is ascribed to the year 1542, by Antonio Galvano, in a book published after his death in 1557, containing a brief chronological recital of discoveries by sea and land from the flood to the year of grace 1555. We have, besides, the account of Fernan Mendez Pinto in his first and second visits.

St. Francis Xavier visited Japan in 1549, and was at first successful in converting many to Christianity.

At an early period the Japanese had made great advances in civilization. The Spanish, English, and Dutch, attempted voyages to the island with various success, but it was not till 1607 that the last named people were enabled to open a trade with the Japanese.

The commencement of English intercourse with Japan was as early as 1611, and a great commercial rivalry sprung up in this quarter between the Dutch and English, and the latter retired from Japan about 1623; in 1624 all the ports of Japan were closed against foreigners except Firando and Nagasaki, and in 1638 an edict was issued banishing all the Portuguese, and forbidding also any of the Japanese to go out of the country. Throughout the whole of the long and cruel persecution of the Roman Catholic missionaries, the Dutch had striven by extreme subserviency to recommend themselves to the favour of the Japanese, in hopes of exclusively engrossing a trade which appears at this time to have been more extensive and more lucrative than at any former period. Attempts at a renewal of trade on the part of the English, French, and Portuguese, were made about 1660, 1673, but with no success. The first scientific and systematic observer who visited Japan was Engelbert Kämpfer, a native of the small town of Lemgow in Germany. His narration overflows with detailed accounts of every noteworthy object that came within the scope of his observation. After Kämpfer, Thunberg, a Swedish physician, who visited Japan as late as 1775, is the next from whom we receive any reliable information, and his narrative, though recapitulating much of what had been embodied in Kämpfer's writings, contains a good deal that is entirely new.

Isaac Titsingh (about 1780), in the service of the Dutch East India Company, was the next writer who contributed to throw light on Japanese history. Among other things he translated several Japanese works, chronicles, etc., which are of considerable value.

In 1792 a Russian mission was despatched to Japan but met with a cool reception. The year 1817 was marked by a renewal of the Dutch trade, and since that time the intercourse has been tolerably uninterrupted. The recent American expedition to Japan has created a general interest, and served, perhaps, to make people more familiar than ever before with the history, political and religious systems, and social peculiarities, of this singularly interesting people.

Mr. Bayard Taylor's present volume is the finish of his former record of travels, commenced in the "Journey to Central Africa," and continued in the "Lands of the Saracen"—works which have excited no slight public interest, and have contributed no inconsiderable addition to our knowledge of those countries. His former travels extended over a period of two and a half years; the entire travels of this volume, embracing India, China, Japan, the Loo-Choo and Bonin Islands, and the long homeward voyage round the Cape of Good Hope, were all accomplished in the space of a year. "Hence," he observes, "some of my descriptions may bear the marks of haste, and I may, occasionally, have founded a judgment on the first rapid impressions, which a greater familiarity with the subject might not have confirmed. I can only say," he adds, "in answer to objections of this kind, that I have conscientiously endeavoured to be correct and impartial, and that, in preparing this work for the press, I have carefully tested the original impressions recorded on the spot, by the truer images which slowly ripen in the memory, and by the light of subsequent experience." There are some slight marks of haste, perhaps; but there is no reason to doubt the general correctness and impartiality of his statements. The length of his stay in India and China did not permit, it seems, a more complete account of those countries—which is to be regretted; though as far as it goes it is interesting and valuable. With respect to Japan, he was prevented, we find, from giving so full and detailed an account as he might have done, and as he wished to do, from the regulations of the expedition with which he was connected. "In accordance," he explains, "with special regulations issued by the Secretary of the Navy, I was obliged to give up my journals to the Department, at the close of my connection with the Expedition. It was understood that they would be retained and employed in the compilation of the Narrative of the Expedition, now being prepared by order of Congress. As my accounts of the most interesting events which I witnessed had already been published, and were therefore common property, I made application to Government for the favour of being allowed to copy portions of my journal—especially that part relating to Loo-Choo—which would have enabled me to supply the links between the published accounts; but my request was peremptorily denied. My papers will no doubt be restored to me, after the completion of the Government work: otherwise, like John Ledyard, in a precisely similar case, I shall have the alternative of an unusually tenacious memory." This circumstance taken into consideration, the fulness and graphic character of his statements and descriptions are all the more creditable to his care and attention.

In selecting a few brief extracts, we have confined ourselves mainly to Japan, as possessing, at the present moment, the most seasonable interest. It is to us, in a great measure, untrodden ground—at any rate, as to modern travel—and promises to become a field to which the commercial enterprise of our countrymen will soon be extensively, and, let us hope, profitably extended. Let us also trust that it will in due time be an important field for the missionary labours of our Church. So that on every account it has just now a peculiar and a practical interest with Americans. They were at the great Loo-Choo Island: he thus describes

THE BAY OF NAPA.

The same evening a native boat came off, bringing Dr. Bettelheim, the sole European resident on the island. He was a missionary, who had been placed there by a society of English naval officers, who, about seven years ago, formed the design of Christianizing those parts, and selected the Dr. as their first instrument. It was eighteen months since any vessel had touched at Napa, and the missionary came on board in a state of great excitement. He was received by the Commodore, and after a stay of an hour, returned to the shore.

When the next morning dawned, bright and clear, I thought I had never seen a more lovely landscape than the island presented. The bay was clasped by an amphitheatre of gently undulating hills, in some places terraced with waving rice-fields, in others covered with the greenest turf, or dotted with picturesque groups of trees. Bowers of the feathery bamboo—next to the palm, the most graceful of trees—almost concealed the dwellings which nestled together in the little dells opening into the bay, and which, with their stone enclosures and roofs of red tiles, hinted of a much higher civilization than we had expected. The spurs of the hills which ran down to the sea terminated in abrupt bluffs, in many places so shattered and irregular as to resemble castles and abbeys in ruins. Beyond and to the right of Capstan Rock, we saw the houses of the town of Napa, with the mouth of a little estuary, wherein some Chinese and Japanese junks were anchored; while on the top of the highest hill, three or four miles inland, one of the bastions of the Regent's castles towered above the trees. The exquisite harmony in the forms of the scene, the dazzling green of the foliage, and the sweet, delicious air which came to us off the shore, charmed us like a glimpse of Paradise, after the monotonous levels and polluted atmosphere of China.

CHARACTER OF THE ISLAND.

The island is one of the most beautiful in the world, and contains a greater variety of scenery than I ever seen within the same extent of territory. The valleys and hill-sides are cultivated with a care and assiduity which puts even Chinese agriculture to shame; the hills are crowned with picturesque groves of the Loo-Choo pine, a tree which the artist would prize much more highly than the lumberman; the villages are embowered with arching lanes of bamboo, the tops of which interlace and form avenues of perfect shade; while, from the deep indentations of both shores, the road along the spinal ridge of the island commands the most delightful prospects of bays and green headlands, on either side. In the sheltered valleys, the clusters of sago-palm and banana trees give the landscape the character of the Tropics: on the hills, the forests of pines recall the scenery of the Temperate zone. The northern part of the island abounds with marshy thickets and hills overgrown with dense woodland, infested with wild boars, but the southern portion is one vast garden.

The villages all charmed us by the great taste and neatness displayed in their construction. In the largest of them there were buildings called *cung-quas*, erected for the accommodation of the agents of the Government, on their official journeys through the island. They were neat wooden dwellings, with tiled roofs, the floors covered with soft matting, and the walls fitted with sliding screens, so that the whole house could be thrown open or divided into rooms at pleasure. They were surrounded with gardens, enclosed by trim hedges, and were always placed in situations where they commanded the view of a pleasant landscape. These buildings were appropriated to our use, and when, after a hard day's tramp, we had hoisted our flag on the roof, and stretched ourselves out to rest on the soft matting, we would not have exchanged places with the old Viceroy himself.

The Commodore had arranged to pay a formal visit to the Regent at Shui, and our author had the good fortune to be chosen one of the party to accompany him.

MARCH TO SHUI.

It was one of the most picturesque processions of its size that I have ever seen. The beauty of the day, the brilliant green of the wooded hills through which our road lay, and the cheerful strains of the bands, gave the occasion a most inspiring character. Numbers of the natives gathered on both sides of the road to see us pass, and a large crowd followed in our rear. There did not appear to be the least alarm on their part, but a pleased excitement, for the procession, notwithstanding its martial character, had a festive and friendly air. In the narrow lanes branching into the road, the foremost ranks of the crowd knelt, the next stooped, and those in the rear stood upright, in order to allow as many as possible to see the display. Very soon, however, we emerged from the village, passed a large temple at the foot of the hill behind it, and came out upon the open, undulating country south of Shui. The rice-fields rolled in heavy waves before the wind, and the dark green foliage of the groves in which Shui is embowered, glittered in the sun. The natives were grouped here and there, in the shade of clumps of the Loo-Choo pine, and numbers of them were seen running along the ridges between the rice-fields, in order to get ahead of us and obtain another view.

The march occupied nearly an hour, the bands playing alternately during the whole time. The road was familiar to me, as we had passed through Shui on our tour of exploration, but the other officers were charmed with the scenery, especially as we climbed the hill on which the capital is built, and saw the rich cultivated landscape spreading away southward and westward. The Loo-Choo official, appointed to meet us at the landing-place, and accompany us to Shui, proved to be Changyuen, the same old Pe ching, or mandarin of the fifth class, who had been our guide and companion during the expedition. At the gate of Shui, we were met by a crowd of native dignitaries, with their attendants, all in brilliantly clean robes of grass-cloth, and red and yellow hatchee-matchees, as the peculiar cap worn in Loo-Choo is called, upon their heads. The old Regent, and his three venerable coadjutors, the Treasurers of the Kingdom, here made their appearance, and after saluting the Commodore, turned about and accompanied the procession, which passed in through the central arch, without halt, and marched up the great street of the city. There was a large train of native servants, in attendance upon the Regent and Chiefs, bearing umbrellas, "chow-chow" or refreshment boxes, cases for caps, and other articles. The inscription over the gate is "The Central Hill," signifying, according to Mr. Williams, "the place of authority." The lower orders of the natives are not permitted to pass through the central arch.

The main street is lined with high walls, with but few alleys branching out of it. It was kept clear of spectators by the native officers who preceded us, except in a street on the left, leading to the house of the Regent, which was filled with a concourse of persons. On reaching this point, the Regent, who was in advance, requested, through his interpreter, that the procession should proceed at once to his house. As this was evidently a scheme to prevent our entering the castle, a determination on the Commodore's part which seemed to give them much anxiety, Mr. Williams paid no attention to the request, but marched on toward the castle gate. The reception of the officers of the Sphinx within its walls, left the Commodore no alternative but to exact equal respect.

The Regent did not seem to have anticipated that we should carry the point, for the gate of the castle was closed. A messenger was sent forward at full speed to open it, and make preparations for the Commodore's reception. On reaching the entrance, the artillery and marines were drawn up in line, and the Commodore, followed by his staff and suite of officers, walked past into the castle, while the troops presented arms and lowered the ensigns, and the band struck up "Hail Columbia."

Having reached the castle, after some formalities, they at last underwent

THE ROYAL RECEPTION.

The hall of reception was on the northern side, the other buildings, or portions of the main edifice, being closed by screens against all view from without. Into this hall, which, like all Loo-Choo houses, had an outer verandah, the Commodore was conducted, and placed at its head on the right hand, followed by the other officers, according to their rank. Chairs of dark wood, varnished, and made exactly upon the principle of our camp-stools, were brought, and all the guests were soon ranged in a single row along the right hand, and a double one across the bottom of the room, while the Regent and Treasurers sat upon the left side, with a double rank of attendants behind them. The Interpreters occupied a position at the head of the room, between the Commodore and Regent. On the wall above them was a large red tablet, with an inscription in gilded characters, which Mr. Williams translated as signifying: "The Elevated Enclosure of Fragrant Festivities."

Neither the Queen Dowager nor the young Prince made their appearance. Among the reasons urged by the Regent why the Commodore should defer his visit to Shui, was the alleged illness of the Queen, caused by the visit of the officers of the Sphinx. The royal lady's nerves, it was said, had been so agitated by that event, that she had been under medical treatment ever since, and another occurrence of the kind might prove dangerous to her. The Commodore politely offered to send one of his surgeons to prescribe for her, but this was declined. It was probably not considered politic to produce the Prince, on account of his youth. After the first salutations had been made, tables were brought, and cups of very weak tea presented to the guests. Smoking boxes were distributed around the room, and dishes of leathery twists of gingerbread placed upon the tables. But it was evident that our coming had not been expected, and no preparations made to receive us. The sides of the room were separated from the other parts of the building by paper screens, and I fancied that there were listeners and observers (possibly the old Queen herself) behind them. The whole scene, in fact, could hardly have been less interesting to the native spectators than to ourselves. The strong contrast between the American uniforms of blue and gold, and the simple gray and fawn-coloured robes of the four dignitaries who confronted them, as well as between the keen eyes and active, energetic faces of the one race, and the venerable gray beards and impassive features of the other, gave it somewhat of a dramatic air, which rather added to, than diminished the impression it made. Those four persons had all the gravity and dignity which might have belonged to Roman Senators, or rather, to members of the Venetian Council of Ten.

After the usual salutations on both sides, the Commodore invited the Regent and his three associates to visit him on board the Susquehanna.

All this, however, was but preparatory to their reception in Japan itself. The account of the first landing is interesting; but we must confine ourselves to their

INTERVIEW WITH THE JAPANESE PRINCES.

The apartment, the front of which was entirely open, so that it corresponded precisely to the *diwan* in Turkish houses, was hung with fine cloth, containing the Imperial arms, in white, on a ground of violet. On the right hand was a row of arm chairs, sufficient in number for the Commodore and his staff, while on the opposite side sat the Prince who had been appointed to receive the President's letter, with another official of similar rank. Their names were given by the Interpreter as "Toda Idzu-no-Kami," Toda, Prince of Idzu, and "Ido Iwami-no-Kami," Ido, Prince of Iwami. The Prince of Idzu was a man of about fifty, with mild, regular features, an ample brow, and an intelligent, reflective expression. He was dressed with great richness, in heavy robes of silken tissue, wrought into elaborate ornaments with gold and silver thread. The Prince of Iwami was at least fifteen years older, and dressed with nearly equal splendour. His face was wrinkled with age, and exhibited neither the intelligence nor the benignity of his associate. They both rose and bowed gravely as the Commodore entered, but immediately resumed their seats, and remained as silent and passive as statues during the interview.

At the head of the room was a large scarlet-lacquered box, with brazen feet, beside which Yezaimon and the Interpreter, Tatsonoske, knelt. The latter then asked whether the letters were ready to be delivered, stating that the Prince was ready to receive them. The boxes were brought in, opened, so that the writing and the heavy golden seals were displayed, and placed upon the scarlet chest. The Prince of Iwami then handed to the Interpreter, who gave it to the Commodore, an official receipt, in Japanese, and at the same time the Interpreter added a Dutch translation. The Commodore remarked that he would sail in a few days for Loo-Choo and Canton, and if the Japanese Government wished to send any dispatches to those places he would be happy to take them. Without making any direct reply, the Interpreter asked, "When will you come again?" The Commodore answered, "As I suppose it will take some time to deliberate upon the letter of the President, I shall not wait now, but will return in a few months to receive the answer." He also spoke of the revolution in China, and the Interpreter asked the cause of it, without translating the communication to the Prince. He then inquired when the ships would return again, to which the Commodore replied, that they would probably be there in April or May. "All four of them?" he asked. "All of them," answered the Commodore, "and probably more. This is but a portion of the squadron." No further conversation took place. The letters having been formally delivered and received, the Commodore took his leave, while the two Princes, who had fulfilled to the letter their instructions not to speak, rose and remained standing until he had retired from their presence.

The return to the boats was made in the same order, the bands playing "Hail Columbia" and "Yankee Doodle," with more spirit than ever before; and few of those present, I venture to say, ever heard our national airs with more pride and pleasure.

Here we must break off. These are but ordinary samples of Mr. Taylor's descriptive accounts of a country and people with which we are probably destined to have close and familiar intercourse hereafter, and everywhere, if only through that intercourse—though it is to be hoped through more direct and reliable means—we can scarcely fail to shed the influences of Christian civilization.

Both works are well got up. "Japan as it Was and Is" is a volume of nearly 600 closely printed pages; and has a useful map of the sea and country, showing also the Nagasaki harbour, and the eastern point of Jeso. "India, China, and Japan" is a volume of equal size and substance; but without a map—though it has frontispiece and vignette of appropriate illustrations.

The Araucanians; or, Notes of a Tour among the Indian Tribes of Southern Chili. By Edmund Ruel Smith, of the U. S. N. Astronomical Expedition in Chili.

In an easy and colloquial form, this little volume succeeds in imparting a good deal of information as regards the religion, political state, natural productions, and manners and customs of a remote and to many before unheard of country. Looked at as a mere narrative of travel and adventure, the work will well repay perusal; and at a time like the present, when so general an interest is felt in everything relating to the aboriginal races of America, it cannot fail to prove of interest.

In the year 1849, the United States government authorized an Expedition, under the command of Lieutenant James M. Gilliss, of the Navy, for the purpose of making astronomical and other observations in Chili. Deeming the opportunity an unusually favourable one for visiting a country somewhat removed from the ordinary route of tourists, our author made application to the Secretary of the Navy, and received an appointment as a member of the Expedition, and the present volume is the result of his observations on the tour. We proceed to give a few extracts, which will serve to exhibit the condition of the southern tribes of Chili, as well as to give the general character of the work.

ABORIGINES OF CHILI.

The aborigines of Chili, and of a portion of the present Argentine Republic, were of one race, spoke but one language, and were characterized by the same manners and customs, slightly modified by the influences of climate, soil, and geographical position.

They designated themselves by the comprehensive name of "Alapu che," or "Children of the Land."

According to general geographical divisions they were distinguished as "Pehuenche," or People of the East; "Morache," People of the West; and "Huilliche," Far off People, living to the South.

These general divisions were divided into provinces, as, for instance, that of the Purumancians, which were in turn subdivided into particular districts.

Of these various tribes the most important was that of the so-called "Araucanians," an appellation which, though improperly given by the Spaniards, has become world renowned, and can not now be changed. To their achievements the reader's attention will be principally called, but it will also be necessary to dwell incidentally upon the history of the other Chilian tribes.

Our travellers, setting out from Concepcion, arrive at Budeo, and may be considered as fairly embarked on their enterprize, and the following chapters are filled chiefly with accounts of local customs and manners. The burial rites of the Araucanians appear to be not unlike those of the Indians of our own continent.

THE GRAVE.

The body is placed in the grave in a sitting posture, with the face turned toward the West, the direction of the spirit-land. The saddle and arms of the dead are placed by his side; some provisions are added for the journey, together with a few beads, or a small sum of money, necessary to pay the Mapuche Charon. The friends then wish the deceased a pleasant voyage, bid him good-by, cover up the grave, and retire.

In the case of a woman the ceremonies are the same, with the exception that instead of a saddle and arms, a distaff, or some culinary utensils, are placed in the grave.

The following ideas prevail of the

STATE OF THE SOUL AFTER DEATH.

The Indians can not tell the exact whereabouts of their Styx, though they generally suppose it is the ocean. Nor can they give the location of their Elysium, which they call "Alhue-Mapu" (The Land of Spirits.) "How can we tell," they say, "when we have never been there?" Much less do they know of the occupations of the soul after death. In fact, it is a subject about which they seldom bother their brains, for though they have some ill-defined notions that there is another life after this, a change of place, perhaps, rather than of state, when questioned, they seldom fail to answer, "*Chum pechy nai?*" (Who knows?) with the same air of perfect blankness which accompanies the Chileno's "*Quien sabe!*"

The efforts of the Roman Catholic missionaries, if our author may be credited, seem to have met with little success.

FAILURE TO CONVERT THE INDIANS.

A league farther on, we came to another brook called Malven, near which live a number of scattered "Christianos" (*i. e.* Chilenos.) Here, also, there resided at the time an aged Dominican friar, who for several years had been attempting to convert the Indians. Though much reverenced, as priests always are, for his sacred character, and respected as a benefactor—for by some knowledge of medicine, he had made himself extremely useful—he probably could not boast a single convert, and was even regarded with suspicion.

In vain he had endeavoured to gain permission for the introduction of a mission, and the establishment of a convent for his brethren. The answer he received from the Indians was characteristic, and proved that former experience had not been entirely forgotten:

"Father," they said, "whenever you wish to come among us, you shall be welcome to food and shelter; but if your brothers come, they will need land upon which to build a house; they must eat, and we shall be obliged to give them cattle; they will then need more land for their cattle; other Christians will come to live with your brethren; they, too, will need houses, cattle, and lands; thus you will become rich, and we shall become poor, and be driven out!"

Further on, we have the following amusing account of

MAPUCHE MARRIAGES.

Generally, when a young man makes up his mind to marry, he first goes to his various friends for assistance in carrying out his project. If he be poor, each one of them, according to his means, offers to make a contribution toward the expenses: one gives a fat ox; another a horse; a third, a pair of silver spurs. A moonless night is selected, and a rendezvous named. At the appointed time the lover and his friends, all well mounted, congregate as agreed. Cautiously and in silence they approach and surround the residence of the bride.

Half a dozen of the most smooth-spoken in the company enter and seek out the girl's father, to whom they explain the object of their coming; set forth the merits of the aspirant; the convenience of the match, etc., and ask his consent, which is usually granted with readiness; for, perhaps, he considers his daughter somewhat of an encumbrance, and calculates upon what she will bring. Meanwhile the bridegroom has sought out the resting-place of his fair one; and she, as in duty bound, screams for protection.

Immediately a tremendous row commences. The women spring up *en masse*, and arming themselves with clubs, stones, and missiles of all kinds, rush to the defence of the distressed maiden. The friends interpose to give the lover fair play, with soothings and gentle violence endeavouring to disarm the fierce viragoes; but they are not to be appeased, and happy the man that escapes without a broken pate, or some other bleeding memento of the flight.

It is a point of honour with the bride to resist and struggle, however willing she may be, until the impatient bridegroom, brooking no delay, seizes her by the hair, or by the heel, as may be most convenient, and drags her along the ground toward the open door. Once fairly outside, he springs to the saddle, still firmly grasping his screaming captive, whom he pulls up over the horse's back, and yelling forth a whoop of triumph, he starts off at full gallop. The friends sally out, still pursued by the wrathful imprecations of the outraged matrons, and follow fast in the track of the fugitives.

It is to be supposed that the lady finally yields to the strong arm and ardent entreaties of her gentle wooer; for, without further marriage ceremonies, the happy couple emerge, a day or two after, from the depths of the forest as man and wife.

The girl's mother alone does not enter into the general joy; for she is supposed to feel highly outraged by the robbery of her child, and expresses her indignation by refusing to speak to, or even look at her son-in-law. But at the same time, good breeding requires that she should show some civilities to her guests; and, accordingly, seating herself beside the bride (with her back turned upon the bridegroom,) she says, "My daughter, ask your husband if he is not hungry." The question is put, and by the intervention of this *medium* a conversation is carried on, and the party are finally regaled with a meal, in the preparation of which the old lady exhausts her culinary art.

The point of honour is, in some instances, carried so far, that for years after the marriage the mother never addresses her son-in-law face to face; though with her back turned, or with the interposition of a fence or a partition, she will converse with him freely.

Of the religious belief among this singular people, we have the following account:—

RELIGION OF THE MAPUCHES.

What is the religion of the Mapuches, is an interesting question, but one which is difficult to answer. Ercilla says in his Araucana:

"Gente es sin Dios, ni ley—aunque respeta
A aquel que fue del cielo derribado;"

i. e. "They are a people without God or religion, but subject to the devil." But he would probably have said the same, or worse, of any people whose religious notions did not exactly tally with his own. Dobrizhoffer, in his history of the *Abipones* of Paraguay, says: "The savages of Chili are ignorant of the name and worship of God, but believe in a certain aerial spirit called *Pillan*, to whom they address supplications. The devil, which they call *Aloee*, they detest with all their hearts."

According to Molina, God is called "*Pillan*" (The Thunderer.) But *Alhue*, means not simply the Prince of Darkness, but any hobgoblin or disembodied spirit whatever—something to be feared rather than detested.

In the Araucana we read of a class of

"Predicadores
Tenidos en sagrada reverencia
Que solo se mantienen de loores
Y guardan vida estrecha y abstenencia"——

a sort of Mapuche friars who make their living by preaching, and lead a life of austere self-denial. But if such a class ever existed elsewhere than in the brain of the poet, it is now extinct, for the Mapuches have no priests. As far as I could learn, the belief is universal in the existence of a good and a bad spirit, like the Great Spirit and the Manitou of our own tribes—the one the origin of all good, the other the cause of all evil. Besides these, the Mapuches have no other gods, though they believe in spirits of various kinds. They have no idols, nor do they worship the heavenly bodies, animals, or any other visible objects.

The Araucanian *cuisine* is not particularly inviting to civilized palates. Take, for example, the favourite dish,

NACHI.

This dish, which is considered a great luxury, is essentially Mapuche, and the method of its preparation is interesting.

The animal is hung up by the fore-feet instead of the hind, as usual. The operator then carefully cuts the windpipe, down which he stuffs, by the handful, a mixture of red pepper and salt. This done, the jugular is severed, and pulled out sufficiently to turn the mouth of the vein into the windpipe, down which the blood flows, carrying the pepper and salt into the lungs. The poor writhing creature is soon swollen up, and dies in exquisite agony.

When the sheep is opened, the lungs are found distended with blood, pepper, and salt, the whole forming one coagulated mass. This is the *nachi*. It is carefully extracted, cut in slices, and served up warm from the still quivering animal!

We should like to make some further extracts, but our limits will not permit. We have at least given enough to show, that the "Araucanians" is an entertaining as well as, in many respects, valuable addition to our stock of lighter travel literature. It is got up by the Messrs. Harper in their usual style of excellence, and contains a number of characteristic and very fairly executed engravings.

The Christian Life: Social and Individual. By Peter Bayne, M. A. Boston: Gould & Lincoln.

This is a work of considerable ability, and bears the marks of careful preparation and study. To combat the idea that evangelical religion, in its strict, personal form, comports ill with solidity and compass of intellect, has been the author's aim in the present volume. "In a course of somewhat desultory reading," he says, "I was forcibly struck with the prevalence of this idea in certain departments of our literature, and it occurred to me that a statement of the Christian view of the individual character, together with a fair representation of the practical embodiment and working of that character in our age, might not be unattended with good." Thus introducing his subject he proceeds to consider the "individual" and "social life" in their several relations to Christianity and the world.

Part II. treats of "Christianity as the Basis of Social Life," and is principally biographic in character, being classed under the following heads:

Howard; and the rise of philanthropy.
Wilberforce; and the development of philanthropy.
Budgett; the Christian Freeman.
The Social Problem of the age, and one or two hints towards its solution.

Book II. considers "Christianity the basis of Individual Character."

Under this general heading are the following biographical subdivisions:

John Foster.
Thomas Arnold.
Thomas Chalmers.

Part III. concludes the work with a consideration of the Positive Philosophy and Pantheistic Spiritualism.

As we have said, this work is ably written, and though we cannot be expected consistently to sympathize with its peculiar theological teachings, we have yet no doubt that it may do much good in the quarters for which it is intended.

A New and Comprehensive French Instructor, based upon an Original and Philosophical Method applicable to the Study of all Languages. By Stephen Pearl Andrews, and George Batchelor. With an Introduction Explanatory of the Method, and a Treatise on French Pronunciation. By Stephen Pearl Andrews. New York: D. Appleton & Co.

The original and philosophical method on which this French Instructor is based, appears to be one of the most feasible of all the modern systems that have been introduced; and it is one that is more or less applicable to all languages. The great merit of this work is, that it affords unusual facilities for the student teaching himself the French language, if necessary; and, if even he has a tutor, of forwarding the work in hand most materially by the practical aid which it will give him. A perusal of the General Introduction will point out all this very clearly and forcibly. So that, take it altogether, there is much more practical truth than one might at first be disposed to believe, in the assurance of its co-authors, when they say—"With the new facilities which we now offer for the acquisition of this useful and almost indispensable language, we may almost anticipate that Americans will become a nation of French scholars, knowing at least so much of the language, that those who know less will have the preliminary knowledge necessary to enable them to profit by association with those who know more."

The Standard Second Reader. By Epes Sargent. Boston: Phillips, Sampson, & Co.

We have, on a former occasion, with approval noticed the educational works of Epes Sargent. This is a second number of his Standard Series. It contains Introductory Exercises in Articulation; an Explanatory Index; Reading Lessons, &c.; and it is made all the more attractive by a number of appropriate pictorial illustrations. Its subject matter and its arrangement are alike well adapted to the capacity and the interest of the juvenile student. One point deserves especial recommendation. "Particular regard," he remarks, "has been given in this, as in the higher volumes of the series, to the moral and literary character of every reading-lesson. Opinions will naturally differ as to the style best suited to engage the attention of the young; but the verdict of our most intelligent teachers seems to be that the tendency in our elementary books is to underrate the intelligence of the child. It has been my aim to unite a proper and unaffected simplicity with a pure but familiar style. I have availed myself freely of the labours of the most celebrated writers for the young,—French, German and Italian, as well as English." And he has done this well. It is one of the attractive features of a "Reader" which parents, teachers, and pupils must all admire.

Seven Letters on the Non-Religious Common School System of Canada and the United States. By Adam Townley, Presbyter of the Diocese of Toronto. Toronto: Henry Roswell.

The above, founded on the Chief Superintendent's Appendix to his Common School Report for 1851 appeared first in the *Canadian Churchman*, and other provincial papers, and latterly, with important additions, in the New York *Churchman;* these additions being composed principally of farther statistical information, and of answers to the most popular objections which have been made to the writer's views in the provincial papers.

It is needless for us to do more than call attention to these ably written letters, since they have already made themselves favourably known to the majority of our readers through the columns of the *Churchman*.

Sequel to Our Folks at Home; or, Life at the Old Manor House. By Edward Toliver. Philadelphia: Charles G. Henderson & Co. New York: D. Appleton & Co.

A collection of tales cleverly told, and inculcating for the most part a very excellent moral. The stories are not all of them new perhaps, but we have no doubt that this little volume will be heartily welcomed by the young people.

The book is nicely got up, and is illustrated by a number of engravings.

Ella; or, Turning over a New Leaf. By Walter Aimwell. Boston: Gould & Lincoln.

The above is one of a series of stories for young people. Thoroughly well meaning, as their title, perhaps intentionally, imports, they will prove a welcome addition to the stock of juvenile literature.

The present number of the series is nicely gotten up, and enlivened with a number of engravings.

Dickens's *Household Words* for October (published by Messrs. Dix & Edwards of this city) is already out, and presents us with a rich table of contents. Among other attractions, there is another brief novel—"The Little Chorister"—complete in five chapters. This Number is the commencement of a new volume—the twelfth.

Many a Thing Worth Looking at in a World Like This.

You are going down, perhaps, by railway, to pass your usual six weeks at some watering-place along the coast, and as you roll along think more than once, and that not over cheerfully, of what you shall do when you get there.

You are half-tired, half-ashamed, of making one more in the "ignoble army of idlers," who saunter about the cliffs, and sands, and quays; to whom every wharf is but a "wharf of Lethe," by which they rot "dull as the oozy weed." You foreknow your doom by sad experience. A great deal of dressing, a lounge in the club-room, a stare out of the window with the telescope, an attempt to take a bad sketch, a walk up one parade and down another, interminable reading of the silliest of novels, over which you fall asleep on a bench in the sun, and probably have your umbrella stolen; a purposeless fine weather sail in a yacht, accompanied by ineffectual attempts to catch a mackerel, and the consumption of many cigars; while your boys deafen your ears, and endanger your personal safety, by blazing away at innocent gulls and willocks, who go off to die slowly, a sport which you feel in your heart to be wanton, and cowardly, and cruel, and yet cannot find it in your heart to stop, because the lads have nothing else to do, and at all events it keeps them out of the billiard-room; and after all, and worst of all, at night a soulless *rechauffe* of third-rate London frivolity; this is the life-in-death in which thousands spend the golden weeks of summer, and in which you confess with a sigh that you are going to spend them.

Now I will not be so rude as to apply to you the old hymn-distich about one who

"Finds some mischief still
For idle hands to do:"

but does it not seem to you, that there must surely be many a thing worth looking at earnestly, in a world like this, about the making of the least part whereof God has employed ages upon ages, further back than wisdom can guess or imagination picture, and upholds that least part every moment by laws and forces so complex and so wonderful, that science when it tries to fathom them, can only learn how little it can learn? And does it not seem to you that six weeks' rest, free from the cares of town business, and the whirlwind of town pleasure, could not be better spent than in examining those wonders a little, instead of wandering up and down like the many, still wrapt up each in their little world of vanity and self-interest, unconscious of what and where they really are, as they gaze lazily around at earth and sea and sky, and have

> "No speculation in those eyes,
> Which they do glare withal?"

Why not, then, try to discover a few of the Wonders of the Shore? For wonders there are around you at every step, stranger than ever opium-eater dreamed, and yet to be seen at no greater expense than a very little time and trouble.—*Rev. C. Kingsley's "Glaucus."*

* * *

MUSIC BY STEAM POWER.—Joshua C. Stoddard, of Worcester, Massachusetts, has constructed an instrument for making music by steam. It consists of a series of whistles like those used on locomotives. These whistles are made of different sizes, so as to produce the desired note corresponding with each note, &c. This completes the machine, with the exception of a cylinder similar to those used in a common hand-organ or music-box, containing cogs, which, when properly arranged, will, when turned by hand or otherwise, operate upon the valves in such a manner as to play any tune desired by simply changing the position of the cogs, which are intended to be movable. The music of these instruments can be heard from ten to twenty miles on the water, and every note will be perfect and full. We heard the inventor play Rosalie on it, and it looked like "getting off tall notes" mechanically. This invention is so completely under the control of the operator, that were it arranged with a key-board similar to a piano, it would obey the slightest touch, and a child could play slow or quick tunes, every note of which might be heard several miles. It is the design of the inventor to place these instruments upon locomotives and steamboats. It would appear rather novel to John Bull to hear Yankee Doodle from one of our ocean steamers as she was about to enter a British port, (say twenty miles,) and it would remind a Yankee of his jack-knife to hear Sweet Home from the same vessel on its return to New York or Boston. The invention, if it meets the expectations of most who have seen it, will alter the tone of public demonstration on important occasions very essentially.—*Christian Witness.*

* * *

THE ART OF LEARNING.—The chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulations of single propositions.—*Locke.*

* * *

IF a good act benefits no one else, it benefits the doer.

ADVERTISEMENTS.

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

COUNTRY PLACE FOR SALE, AT HASTINGS, ON the Hudson river, twenty-one miles from the city of New York, forty-five minutes by railroad, five minutes' walk from the depot or steamboat landing; for beautifulness and scenery is unsurpassed. The place is well adapted for a family mansion, or would be a beautiful location for a select Boarding School. For particulars call at the Bookstore of T. J. CROWEN, 699 Broadway.

N. B.—It would be leased to a respectable party.
sep13-3t

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.

The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855.
sep6-tf

E. B. FAIRFIELD, LAW COPYIST, 133 NASSAU street. All descriptions of Law and other papers engrossed at moderate rates. Residence, 378 Fourth street, New York.
sep6-1m

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

MOROCCO, SHEEP, AND CLOTH BINDING by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

SUBSCRIBERS TO MAGAZINES, PERIODICALS, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.

jy12-3m$
L. S. BALLOU,
No. 16 Spruce street, New York.

CARPETINGS FOR FALL TRADE, 1855.—SMITH & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant VELVET TAPESTRY AND BRUSSELS CARPETING, which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements.
sep13tf

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, betweeen 33d and 34th Sts.

N. B.—French and German languages spoken in the Store.
au30-3m

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices.
au9 1y
J. I. GANTZ'S SON.
Yard, cor. Stanton and Orchard streets.

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES.
my31-6m

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.

sep23-1y
JOHN JOHNSON,
B. M. JOHNSON, } 111 East 18th street, N. Y.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, that experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, for Church Windows, Public Buildings, Private Mansions, or for ornaments with STAINED GLASS, which he engages to furnish in equal brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day.
je21-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions respectfully solicited for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable.
sep23-1y-$

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of CHURCHES and PUBLIC INSTITUTIONS: And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions*.
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions*.
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby*.
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.

m1-1y
DOREMUS & NIXON, 21 Park Place,
and 18 Murray street, New York.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana.
sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y
GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
my31-6m
No. 131 Amity street, near Sixth Avenue, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.
GEO. SCRIVEN, Importer,
oc28-1y
3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

my31-6m
MILLER, COATES & YOULE,
No. 279 Pearl street, New York.

MUSIC AND MUSICAL INSTRUMENTS.

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house.
sep6-3m*

NOVELLO'S SACRED MUSIC STORE,
389 Broadway, New York.

TO CHORAL SOCIETIES AND CHOIRS.—NOVELLO'S CATALOGUE, No. 3, contains a list of Music for the use of Choral Societies, Church Choirs, and Singing Classes, printed in several Vocal and Orchestral parts. Containing Oratorios, Odes, Cantatas, Festival Hymns and Anthems; Operatic Music, Songs, Duets, Trios, Quartets, and Choruses; Overtures, Symphonies, and Marches; Madrigals and Glees; Music with Latin words; Masses, Motets, &c., &c., sent postage free for one cent.

The Vocal parts are printed in full music size at the rate of three cents per page.

NOVELLO'S OCTAVO EDITIONS of ORATORIOS of Handel, Haydn, Beethoven, Mendelssohn, &c., in Vocal score, with Piano Forte accompaniment. Handel's Messiah, $1.63; Judas Maccabæus, $1.63; Haydn's Creation, $1.25. All the Oratorios of these great masters have been published in this series at similarly low prices.

NOVELLO'S OCTAVO CHORUSES. All the Choruses in the octavo editions of the Oratorios, may be had distinct in Vocal score with Organ or Piano Forte accompaniment, at 3, 6, 9, or 13 cents each.

NOVELLO'S CHORAL HAND-BOOK. A collection of music in separate vocal parts. In this work are published the whole of the chorus parts of the following Oratorios:

Handel's "Messiah," price 38 cents each part.
Handel's "Judas Maccabæus" price 38 cents each part.
Handel's "Samson," price 38 cents each part.

These parts are printed in the octavo size, with the Alto and Tenor parts in the Treble Clef.

COLLECTION OF GLEES. Novello's Glee Hive, Part Song Book, and the Musical Times, and Singing Class Circular. For particulars see Catalogue, No. 5, sent postage free for one cent.

J. A. NOVELLO,
Sacred Music Store, 389 Broadway, New York,
sep6-tf
and 69 Dean street, Soho Square, and 24 Poultry, London.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire.
P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street.
m29-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway.
oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.
mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
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mar1-1y
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a12-tf

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sep30-1y
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SCHOOLS.

PROFESSOR DRISLER HAS MADE ARRANGEMENTS to receive a few pupils in Classics and Mathematics at his residence, 122 West Twenty-second street. Mathematics under the charge of W. H. WILSON, Esq. German will form part of the Course for those about to enter College. The first term commences on Tuesday, September 11th.
sep13-3t

DEER HILL INSTITUTE.—A CHURCH BOARDING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, and Vocal Music, extra.

The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York.
mh22-1y

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street.
jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September.
au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th.
au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co.
au9-3m

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855.
jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y.
jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

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REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I.
my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.

TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
"JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853."
my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York.
a5-1y

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ja1-1y

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my31-1y
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m29 1y
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sep6-3m*

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a19-1y

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a5-1y

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oc14-1y

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First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

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Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

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P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN.
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CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices.
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HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y
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sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oct7-1y
J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given.
oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre.
oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street.
oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L.
sep30-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

sep13-1y
☞ GENT'S FURNISHING GOODS. ☜

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments,' has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

m1-1y
NELSON JARVIS, Clerical Tailor,
No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on.
a5-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;

All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment.
sep13-8t

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary.
m1-1y

THE WORLD AT HOME.

Corruption in High Places.—On Monday, Sept. 24th, Aldermen Herrick, Moser, and Drake, and Councilmen Wandell, Cooper, and Healy, were arrested by officers Spicer and Bostwick, on bench warrants from the Court of General Sessions, issued by Recorder Smith, where they stand indicted for bribery and corruption in office. The charges preferred against the city fathers are as follows:—Alderman Herrick is charged with receiving $100 for using his influence in the Eighty-sixth street grade, and for procuring sums for the same purpose on other occasions. He is also charged with asking a bribe in the Joseph Walker case. Alderman Drake is charged with having petitioned for a bribe in the contract made to raise the "Joseph Walker." Alderman Moser is indicted for asking, as it is alleged, a $1,000 bribe in the Joseph Walker case. Councilman Wandell, of the Finance Committee, is charged with having offered to vote in favour of the Canal street appropriation, &c., for a consideration, sum not named in the indictment. Councilman Cooper is indicted for offering his influence to release Peter Palm from his contract made to keep the streets of the Eleventh Ward in a clean condition, for the sum of $500. Councilman Healy is charged with asking a $1,000 bribe from the farmers, on their application for a stand at or near Washington Market. This matter wears a serious aspect, and will not we trust be permitted to pass out of mind or become a mere nine days wonder, until a most rigid investigation has been instituted.

The Recent Stabbing Case at the St. Nicholas Hotel.—The physicians of Capt. Wright, who was stabbed at the St. Nicholas Hotel on the night of the 15th inst., by Robt. J. Dean, have given a certificate that they consider their patient out of danger. Upon this certificate, application was made by the defendants, Dean and Montgomrie, to be admitted to bail, and on Saturday Justice Davidson received bonds to the amount of $5,000 in the case of Dean, and $2,500 in that of Montgomrie, for their appearance when called for, and they were liberated from prison.

Frightful Accident at Albany.—What might have proved a very serious accident took place at Albany on the 23d inst. Attracted by an alarm of fire, a very large crowd had collected on the State street bridge. "Not less than one hundred," says the *Albany Argus*, "were crowded upon the extreme north-east span of the bridge, when, with a sudden crash, the north-eastern footpath was dragged by the great weight from the abutment, and fell into the water, a distance of twenty feet, with all its human freight. Those who were spectators of the scene aver that not less than one hundred were crowded on the space, yet, so far as is at present known, no lives were lost. As the portion of the bridge fell, a part struck the bow of a canal boat lying next the bridge and several were thrown upon the boat. Under the bridge, fortunately, was a number of "floats"—such as are used by caulkers—and several small boats, and which served in a measure to keep the timbers of the bridge afloat until those upon them made good their escape. The panic caused was frightful—men, women, and children being huddled together in great confusion amidst the greatest consternation, and quite a number being cast into the water. Miraculously as it may appear, but two or three were severely injured, and none, so far as can be learned, fatally."

New Statuary.—The two fine pieces of sculpture representing "Truth" and "Silence," have been placed on their pedestals in the Reading Rooms of the Mercantile Library in this city. "Truth" is symbolized by a female figure with a sword in one hand, while the other holds up the drapery which falls in well disposed folds about her person. At her feet lies a mask. "Silence" is also represented by a female figure. One finger is placed on the closed lips to express attention and warning, while the other hand holds a folded scroll. These statues have been presented to the Association by Mr. Henry A. Stone of Boston, and are the work of J. Mozier, Esq., an American sculptor.

A Literary Banquet.—The proposed banquet, to be given by the American Publishers' Association, is likely to prove a *recherche* affair. It is to be held at the Crystal Palace, and over six hundred persons are expected to assist on the occasion. Some of the most distinguished names in the world of letters will be numbered among the guests. The following gentlemen are among the expected speakers:—Rt. Rev. Bp. Potter, of Pa., Hon. Edw. Everett, Hon. R. C. Winthrop, Hon. Chas. Sumner, W. C. Bryant, Hon. J. P. Kennedy, Rev. E. H. Chapin, D. D., Judge Duer, Rev. Dr. Bellows, Rev. Henry Ward Beecher, Dr. O. W. Holmes, W. H. Allen, LL. D., President of Girard College, Charles King, LL. D., Rev. Dr. Osgood, Morton McMichael, Esq., Rev. W. H. Milburn, James T. Fields, Esq., Henry C. Carey, Esq.

Battle between United States Troops and Indians.—A great battle took place on the 3d inst., at Sand Hills, near the North fork of the Platte River, between the Sioux Indians and the entire force of United States troops under General Harney, numbering about 450 men. The battle commenced early in the morning, and lasted several hours. The Indians were defeated, with the loss of eighty men killed and fifty women and children taken prisoners. The Indian women fought furiously. General Harney lost six killed and as many wounded. No officers were killed. The Indians engaged in this battle were the Brule and Sioux—the same that massacred Lieut. Grattan's command, and murdered a mail party, the way bill of the mail having been found with them.

Nebraska City.—"During the next six weeks," says the Nebraska *City News*, "over thirty dwelling houses will be erected in Nebraska City. This will be a great improvement to our young and growing city, and we can then boast of being more than twice, if not thrice as large as any other city in Nebraska. Everybody is wide awake and hard at work in Nebraska City, and we are here illustrating the fact that industry and energy build cities much faster than gubernatorial patronage, or legislative enactments. We want now, this day, at Nebraska City one hundred more labourers and mechanics, to whom good wages and steady employment will be given. Let our Eastern exchanges copy this for the benefit of the thousands who are now starving in the great cities of the Union for the want of employment. And let everybody who can work pack up his "duds," and strike a bee line for the emporium of Nebraska—the outlet for Laramie, Kearney, and California—the place of all places this side of the Rocky Mountains—Nebraska City!"

The Yellow Fever in Virginia.—Despatches of Tuesday, Sept. 25, we are happy to say, show a decrease in the list of mortality. There were only seven deaths at Portsmouth on Monday. At Norfolk, the first frost of the season occurred on Monday night. There were about twenty deaths there on Monday. Among them Dr. Richard Tunstall, and John D. Gordon, baker. Dulton Wheeler is dying. Drs. Rizer and Hatton are reported to be recovering, instead of dead, as previously reported.

The Corn Crop in the West.—The corn crop in Ohio, Indiana, Illinois, and Kentucky, is said to be the heaviest, this season, ever grown in the West.

White Mountains.—The weather at the White Mountains has been already unusually cold for the season. Heavy snow squalls prevailed on Wednesday of last week, and the summits of Washington, Adams, Jefferson, Madison, Moriah, and Carter, were completely capped with snow. In consequence of the great cold, the Tip-Top and Summit Houses are closed for the season. The Glen House is still open.

Admissions to the Bar.—The following gentlemen have been recently admitted to the bar:—Rufus T. Eddy, Wm. W. Miles, Jun., Louis Schlesenger, Frederick Smyth, Charles Waters, John S. Magnes, John Ely, Henry L. Potter, Arthur E. Skelding, A. S. Van Duzer, Otis A. Whitehead.

College Openings.—Columbia College and the New York University commenced their academic session last week. The Freshman Class at the former institution is unusually large.

Horticultural Society.—The fall exhibition of the New York Horticultural Society took place at Clinton Hall, Astor Place, on Tuesday and Wednesday, Sept. 25th and 26th. An address was delivered before the Society by William Cullen Bryant, Esq., on Wednesday evening.

Another Railroad Catastrophe.—Another frightful railroad disaster has occurred. A passenger train on the New York Central Railroad ran into a cattle train, the collision destroying the locomotive, tender and first passenger car of one, and the two rear cars of the other train. The engineer was instantly killed, and many seriously injured.

Hotel Destroyed by Fire.—The Oceanic House, on Coney Island, was destroyed by fire last Sunday evening. Loss $40,000, partly covered by insurance.

Mortality in Brooklyn.—The Health Officer reports 103 deaths as having occurred in the City of Brooklyn during the week ending the 22d inst.

Mortality in New York.—In the City and County of New York, from the 15th day of September to the 22d day of September, 1855, the number of deaths has been as follows:—Men, 58; women, 59; boys, 155; girls, 124—Adults, 117; children, 279; males, 213; females, 183; coloured persons, 5. Total, 396. Of these, seventeen were from violent causes.

THE WORLD ABROAD.

Great Britain.—The Queen and Court had arrived safely at Balmoral in the Highlands of Scotland.

Previous to leaving London for Scotland, the Queen gave an audience to a New Zealand chief, who was presented to Her Majesty by Sir William Molesworth, Secretary of State for Colonial Affairs.

Extensive works at Windsor Castle were commenced immediately after the Court took its departure from Windsor, in April last, and will, it is expected, be completed by the time her Majesty returns to the Castle, in October.

The sum already expended upon the new Houses of Parliament has been £1,663,944; and Sir C. Barry having been asked to state what additional works he proposes beyond those already sanctioned, has sent in plans and designs of regal magnificence, which, if adopted, will make the total cost £2,595,511, exclusive of the cost of constructing the law-courts elsewhere, as Sir Charles proposes to pull down the present unsightly edifice, and to transfer the courts to Lincoln's-inn.

At the late Annual Meeting of the Somerset Archæological Association, it was stated that the remains of a rhinoceros and other extinct animals had lately been discovered in the neighbourhood of Taunton, in connection with the trees of a forest in which they lived.

The Government issued a circular early in August to the colonels of militia regiments in billets, desiring them to allow a number in each regiment, not exceeding two-thirds of the whole of the men embodied, to return home till the end of September, for the purpose of assisting at the harvest.

The Dowager Marchioness of Londonderry has announced her intention to give a bounty of £2, in addition to the sum offered by the Government, to every person upon her estates who may join the North Durham Militia.

The Marquis of Lansdowne, being struck with a short poem, "So it come," by Frances Browne, which appeared in the *Athenæum*, applied for information respecting the author; and, on learning that she had been long beset by difficulties, placed £100 at her disposal, which was accepted in the spirit in which it was offered.

The Hon. C. Langdale has withdrawn from an agricultural society in Yorkshire in offence at Lord Londesborough's proposal, at a late meeting of the society, of the toast, "The Archbishop and Clergy of the Diocese." "I could not," he says, "consistently as a Catholic, assent to the sentiment implied by such distinction of the Established Church."

The Committee of the London City Mission acknowledge a donation of £500, "a thank-offering from the other members of his family for the recovery of Sir E. N. Buxton, Bart., from severe illness."

Feargus O'Connor has died of paralysis. For the last two years he had been under the care of Dr. Tuke, at Chiswick, but about a week before his death he was removed by his sister, Miss O'Connor. Mr. O'Connor was a member of an ancient Irish family, which has been for many years settled at Fort Robert, in the county of Cork.

An unusually large number of the invalided soldiers returned from India this year are insane. It has been necessary to increase the accommodation for this class of sufferers at the Fort Pitt Hospital.

Emigration from the North of Scotland to the Canadas continues in full force. About 600 people will shortly leave Aberdeen and neighbouring ports. Agricultural labour has advanced in value in consequence of these thinnings of the population.

Several persons have been admitted into the Royal Infirmary, Glasgow, suffering from the effects of the poisonous variety of the mushroom in mistake for the edible species.

France.—The London Society of Arts had arrived in Paris on a visit to the Universal Exhibition. The Society had a reception at the rooms of the British Commission, which were placed at their service.

Two new medals have just been struck at the Paris Mint. On one is placed the portrait of the Emperor, with the following inscription on the opposite side: "Victoire de Tractir par les Armees unies de France, d'Angleterre, et de Piemont, 16 Aout, 1855." The second is in honour of the Queen of England's visit, and gives on one side the portraits of the Emperor and Empress, with the legend, "Napoleon III. Empereur; Eugenie, Imperatrice;" and on the reverse, portraits of the Queen and Prince Albert, with the inscription, "La Reine d'Angleterre et le Prince Albert visitent la France, Aout, 1855;" and on the reverse, within a crown, the following words, "Leur sejour a Paris, 18 Aout, 1855."

Naples.—It appears that the King of Naples is getting into such disfavour with his subjects that there is a talk of dethroning him and replacing the Murat dynasty. If so, one of our countrywomen, the Princess Murat, will be Queen of Naples.

Austria.—At Milan, the Austrians find themselves compelled to make a slight addition of 12,000 men for the garrison of Sousa. The long-forgotten shouts have again rent the air from the friends of freedom, and have terrified the youthful Domitian on his throne at Vienna. His sbirri have arrested some scores of the principal inhabitants of the city, and the whole place is in a state of commotion.

India.—An alarming insurrection has taken place among the hill tribes of Rajmahal, bordering on the Ganges. The number of the insurgents is variously stated at from 30,000 to 50,000. The government at Calcutta were despatching large bodies of troops with all haste to the spot.

China.—The Chinese Imperialist troops, having reconquered Shaou King, are coolly despatching 8,000 prisoners, at the rate of 200 per diem.

The War.—By the *Baltic* from Liverpool on the 8th inst., which arrived at this port early last Thursday morning, there was no news from the Crimea of any interest. Preparations for the winter campaign were progressing, and it was evident that the lesson taught by the disasters of the last winter would not be forgotten. It is understood that the chief object of sending out another body of a thousand mechanics and "navigators" to the East is to erect huts, to make and repair the roads, &c. General Simpson, in a despatch to the British Government, dated the 25th inst., says—"The enemy have been concentrating troops at the Mackenzie, Tasova, and Kerales, their left extending as far as the village of Makoul, and are supposed to have received considerable reinforcements, which probably consist of two divisions of Grenadiers, which have been conveyed in carts from Baktchi Serai and Simpheropol. The bridge across the Great Harbour is nearly completed, and large bodies of men are employed in erecting earthworks on the north side of the harbour. Entrenchments have been thrown up on the Sievernaya Hill, extending from the seacoast to the site of the first lighthouse, facing the north. From various sources we learn that the Russians on the right bank of the Tchernaya are held in perfect readiness for an offensive movement. Our siege operations progress steadily, with, I regret to say, heavy casualties on our side."

Omnibuses in Paris.—The omnibuses of the city of Paris are all in the hands of a single company. This concern owns twenty-five distinct lines; each line is called after some letter of the alphabet. The fares are equal to six cents American currency, for riding inside, with right of *correspondence*, and three cents outside, without that privilege. "Correspondence" means changing from one line of omnibuses to another, without further payment, until the passenger has reached his journey's end.

There are more proprietors, editors, and correspondents of public journals in the present House of Commons than at any previous period. Among leading debaters in that House are to be found some of the most powerful writers of the day. The Chancellors of the Exchequer are men who have occupied equally distinguished positions in literature, and the Lords Lieutenant of Ireland are elegant essayists, pleasant versifiers, and accomplished authors of diaries. In fact, the distinction and antagonism between the worlds of politics and literature seem fast dying out, to the advantage of both, we would fain believe. While the one becomes more enlightened, it is to be hoped the other will gain in robustness and healthiness of tone.—*London Athenæum.*

CLERICAL CHANGES.

The Rev. James Young, late of All Hallows, Md., having changed his residence to St. George's, Mount Savage, Allegany county, Md., requests his letters and papers may be sent accordingly.

The Rev. Louis L. Noble having resigned the rectorship of Grace Church, Chicago, requests his letters and papers to be sent to the care of Reed & Taylor, No. 9 Maiden Lane, New York.

MARRIED.

On Monday, September 24th, by the Rev. D. P. Sanford, Rector of the Church of the Redeemer, Brooklyn, Alfred Ayers, Esq., of England, to Annie, only daughter of William Johnson, Esq., 275 Atlantic street, Brooklyn, New York.

DIED.

At his residence in Poughkeepsie, on the 22d inst., Captain Oliver Holden, in the 90th year of his age. for over fifty years a respected citizen of Duchess county, N. Y., formerly of Providence, R. I., whose father was General Thomas Holden, of Rhode Island, and whose eldest son is Oliver Holden, Esq., of the city of Brooklyn, N. Y.

For The Churchman.

LINES SUGGESTED BY THE DEATH OF MRS. SARAH BIRD HASKINS, WIFE OF REV. S. M. HASKINS, OF WILLIAMSBURGH.

Clear the bright path!—ye snowy clouds, give way,
Fling wide your gates of silver and of pearl,
An angel spirit would pass hence to Heaven!
Stay not the fluttering of those snowy wings—
Touch not her garments as they float ye by,
For in yon far-off Heaven there is joy,
And grouping angels crowd the gates of gold,
And by the crystal streams of Paradise,
Young Cherubim and Seraphim attune
Their lyres, and echo forth such melting strains
Of melody, as make Heaven's star-lit
Arches ring.

And bear her swift on, ye winds,
For there before the great white throne a crown
Of gold awaits her—and an angel throng
Is gathered there to place it on her brow.
Float on, bright spirit—cleave yon Heaven's blue,
No stranger wilt *thou* be in Paradise!

* * * * * * *

She was not made for earth: there was a light
Sleeping within her gentle eyes of blue,
So mild and peaceful that it seemed to catch
Its hues from Heaven;—it was the light of *faith*,
Seeming to shine, not on this nether world,
But gilding joys and hopes beyond the grave.
And on her brow, as on the pure white stone
Of promise, her Father's name was written!
Her eye, her lip, her brow, her soul, seemed but
One prayer to breathe—one aspiration own:
"Father! not my will, but Thine be done!"

* * * * * * *

She sleeps! she rests! low 'neath the warm green sods,
And o'er her grave the bright-hued Autumn leaves
Are playing; the rosy beams of morning
Linger there: there will the golden sunlight
Stream in splendour—and when shadows deepen,
And dusky twilight dims those grave-yard aisles,
Then the cold silent moon and burning stars
Shall watch and guard the loved one sleeping there.

* * * * * * *

She is not dead, but sleeping—not lost, but
Gone before,—and ye, o'er whom the simoom
Of affliction sweeps, and one by one the
Heavy storms have burst, look up aloft,
And through the tempest as it rushes by
Thine eye of faith may see beyond the storm
"A silver lining" to this dreary cloud.
The glistening stars, "the blue and smiling skye,"
The music of the breeze that flutters by,
Scenes that she loved, hours that to her were dear,
All, all shall whisper to thy listening ear,
"Weep not, O mourner, *it is well with her!*"

East Brooklyn, Sept. 22, 1855. E. A. F.

NOTICES.

Board of Missions.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, October 17th, at 10 o'clock A. M.

September, 1855. P. Van Pelt, Secretary.

sep27-3t

The Anniversary Celebration of the "New York Bible and Common Prayer Book Society," "Protestant Episcopal Tract Society," "The Missionary Committee of the Diocese of New York," and the Committee on the Education Fund, will be held at Calvary Church, on Sunday evening next, the 30th inst., at 7½ o'clock. A collection will be made in aid of the funds of the New York Bible and Common Prayer Book Society.

Thomas C. Butler,
Chairman of the Committee of Arrangements.

New York Bible and Common Prayer Book Society.—The annual election of Officers and Managers for the ensuing year will be held at the Depository, No. 55 East Thirteenth street, on Tuesday morning next, the 2d of October, at 10 o'clock.

William H. Bell, Secretary.

New York, September 26, 1855.

Protestant Episcopal Mission at Botanic Hall, 68 East Broadway, near Market street.—I would respectfully ask the attention of all who feel interested in missionary work in the city of New York to what I am trying to do at the above mentioned place.

The Rev. Ralph Hoyt, whose chequered history as a City Missionary is too well known for me to say any thing about, is now engaged in erecting a church edifice in the upper part of the city, in a locality where a church is much needed. Thanks be to God, that he has so suppressed his fears and inflamed his zeal, that we are almost sure of the success of his enterprise. Mr. Hoyt has, it is well known to many, long struggled with difficulties which would stagger any man. Often have I been with him in his hours of loneliness and dejection, at my present place of worship, when seemingly hedged in on every side, I have thought of the venerable patriarch of old, whose faith was so shaken as to cause him to cry out, "All these things are against me." God grant that the Christian breast of the Church may be so moved that our dear brother may speedily be enabled to complete the Lord's Holy Temple.

Since the first of last July, I have been labouring in this part of the Lord's vineyard. In much weakness and with many fears, I have entered upon the self-denying duties of the missionary field. I will be pardoned for saying that through the sultry heat, which tries the mind like a furnace, I have been at my post. There are those who can bear me witness how I have gladdened their sorrowful homes, and how, when I had nothing to bestow, I have begged the common necessaries of life, and carried them myself to almost famished, nursing mothers. Mr. Pease, of the Five Points Mission, handed me the address of a woman in the neighbourhood of my Hall, who called at his Mission for a loaf of bread. I visited her shortly after she left, and found her with an infant at her breast, a sick little girl beside her, and an aged relative and herself eating the loaf of bread just begged. The sweet little girl was feverish and fretful, and could not eat the dry bread. I begged from a neighbouring tea and sugar store a little tea and sugar, and took it to them. I gave them the only change I had in my pocket. The hardest part of a Missionary's work is to visit the widow and the fatherless, as in this case, and be destitute of alms for the poor. The time would fail to tell of the many instances of distress, of pale want which have beset me on every side during the past Summer. I have visited in the City Hospital the artist who aided the celebrated Audubon in his splendid book, "The Birds of America," and whose family, on account of his long sickness, have been reduced to the most abject wretchedness; two of his fond boys are at Randall's Island, where they have been dreadfully afflicted with the opthalmia. This afflicted family has been relieved through the personal exertions of a lady, who has manifested the deepest interest in their welfare.

The congregation at Botanic Hall is not large, but we have every reason to believe, now that the cool weather has set in, that we shall have a full Hall. The Sunday School is large and flourishing, and is the most encouraging feature of our enterprise.

The Provisional Bishop of the Diocese has visited and preached in our place of worship. Indeed, I think it was the first place in New York he visited after his consecration, thereby showing his estimate of the importance of this field of labour.

And now, in conclusion, I need scarcely say that as God works by means, and is pleased to make us poor dust and ashes His stewards, to support and carry on the benevolent plans of faith and love,—I cannot remain in my present position and do the work of a Missionary in a teeming population, without being relieved from personally begging for that which is the veriest trash, compared with the great salvation which we proclaim. I feel that I need only mention the fact that I am willing to preach Christ and Him crucified, and to know nothing else among a people where there is as much indifference, as much heathenism I had almost said, as you will find in Kamtschatka or Central Africa, to elicit free and liberal contributions for the support of our missionary work. What say you, Christian friends? Shall I go on? Shall sinners break their massy chains, and come forth into the glorious liberty of Christ, by the power of the Holy Ghost? Will you help us, dear friends? Help us, not for our sake, but for Jesus' sake.

B. F. Taylor, Missionary.

Contributions may be left at Thomas Stanford's Bookstore, 637 Broadway.

Protestant Episcopal Tract Society.—The annual election of Officers and Trustees for the ensuing year will be held at the Depository, No. 55 East Thirteenth street, on Tuesday morning next, the 2d of October, at 10 o'clock.

William R. Ronalds, Secretary.

New York, September 26, 1855.

St. Ann's Church for Deaf Mutes, in the New York University, near Washington Square.—On Sunday, the 30th inst., the Rev. Dr. Cruse will conduct the Morning Service. The Service for Deaf Mutes, usually held in the afternoon, will be in the evening, at 7½ o'clock, when the Rev. Dr. Eigenbrodt will deliver a discourse to be translated into the sign language. Those interested in the progress of the parish are invited to be present.

Protestant Episcopal Mission at Botanic Hall, 68 East Broadway, near Market street.—The Rev. B. F. Taylor preaches every Sunday in this Hall at 10½ A. M., and at 3 P. M. Sunday School at 9 A. M. and 2 P. M.

Church of the Annunciation.—This Church will be reopened for Divine Service on Sunday, the 30th inst., at the usual hours. The Provisional Bishop will officiate in the morning.

The Sixth Annual Commencement of Burlington College will be celebrated in the College buildings, if it please God, on St. Michael's and All Angels' Day, Saturday, September 29th, at 9 A. M. The Services in the Parish Church, with the Holy Communion, will begin at 12. The Alms at the Offertory will be devoted to the purchase of additional books for the students of Theology at the College.

Graduates of the Class of '52 desiring the Master's degree will notify the President at once, that their diplomas and their hoods may be in readiness. The Master's Oration has been assigned to Walter A. Mitchell, A.B., Candidate for Holy Orders, and a Master's Poem to C. Willing Littell, A.B. au23-3t 26 28 31

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications*, (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

Theological Seminary, Chelsea Square, New York, July 16, 1855.

j 19-tf

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday school, 9 A. M. and 2½ P. M. Edwin R. Cook Rector,

my3-tf 104 12th street.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

ACKNOWLEDGMENTS.

Protestant Episcopal Society for Promoting Religion and Learning.

The undersigned respectfully acknowledges the receipt of the following contributions in aid of the Education Fund:

From Trinity Church, Fishkill, Rev. John R. Livingston, $4.25; St. Stephen's, North Castle, Rev. I. D. Vermilye, $2.09; St. Mary's, New York, Rev. T. McPeters, $5; Rev. Daniel Washburn, Pottsville, Penn., $2. Total, $13.34.

James F. DePeyster, Treasurer,
Bank for Savings, 107 Chambers street, or No. 915 Broadway.

New York, Sept. 25, 1855.

New York Bible and Common Prayer Book Society.

Rev. William Richmond, $6, John A. Graff, $3, subscriptions, $9; St. Michael's Church, Bloomingdale, Rev. Wm. Richmond, $5. Total, $14.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations during the months of August and September:

5 garments, from Miss F. King; 7 baskets of vegetables, from Mrs. R. B. Minturn; 3 barrels of vegetables, from Mrs. Rogers; 3 barrels of potatoes, from Mrs. Rogers; 1 lot of housekeeping articles, from Mrs. J. R. Swords; 1 basket of peaches, from Mrs. F. H. Babcock; 1 lot of peaches, from Miss Babcock; 1 lot of melons, from Miss Lydig.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

New York, Sept. 22, 1855.

Chapel at Lakeland, L. I.

The undersigned is happy to acknowledge the following donations and pledges in behalf of the Church, for the building of a small Chapel at Lakeland, L. I., viz.:—

From Charles Wood Esq., thirty-two village lots for sites church and parsonage and burying ground; from Wm. E. W. Esq., Cash, $100; from Messrs. R. B. M., $25; E. M., 20; A. B. F., $10; O. R. M., P. R. M., H. E. P., J. H. S., A. B. S., I. S., W. P. L., C. L. N., J. B., S. T. R., Rev. W. E. E., J. H., J. R. L., S. P. N., J. P., Rev. R. C., Rev. S. H. W., each $5; from Messrs. A. A., $10; C. C. M., $8; Rev. Dr. H. $10; S. D. C. V. B., $3; P. H., $3; J. R. M., $2; L. C., $1; M. B. C., $3; also through Mr. H. Weld from Messrs. J. N., $10; J. J. P., $25; G. C. P., $5; F. A. D. M., $10; J. A. M., $10; W. S., $2.50; E. M., $10; H. B. A., $10; N. J., $5; M. M., $5; J. H. W., $10; Mrs. J. H. W., $5; Mrs. Y., $10; Mrs. A. R., $2.50; also pledges from H. W. $25; Mrs. H. W., $10; Rev. Dr. S., $10; Rev. Dr. V., $10; Rev. Dr. W., $5; F. C. G., $5; Charles Wood, $200; Total $675.

A few hundred dollars more will be needed in order to make the building in some degree Churchlike, and it is still more necessary that no debt should be incurred. The subscriber, therefore, asks those who have abundance, to contribute a small sum towards this object. In undertaking this work, his purpose was to secure through the liberal offer of the proprietor a choice location for a church, a parsonage and burying-ground, in what must become at no distant day a thickly settled neighbourhood, and in the meanwhile to provide for the necessities of the poor of Christ's Church, who are already on the ground in such numbers as to make up a respectable congregation. Besides the favourable testimony of the Rev. Dr. Seabury, whose father's mission embraced this very ground, and of Drs. Hawks and Vinton, he refers to the following sanction of the Rt. Rev. the Provisional Bishop:—

"Being acquainted with the Station of Lakeland in the town of Islip, and on the Long Island Railroad, I very heartily approve of the effort of the Rev. Mr. Davis to establish a Chapel at that place.

Horatio Potter."

The subscriber will very gratefully acknowledge any donations for the above object, left to the care of "Stanford and Swords."

Henry M. Davis, Rector of St. John's, Islip.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex railroad from New York city.

The Thirteenth Semi-Annual Session of this School will commence on the first Monday of November, and continue twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, A.M. sep-27-6t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French) $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German. Winter Session will commence on the first Monday in November. Circulars can be obtained at this office. sep27-5t

MAGIC LANTERNS OF EVERY DESCRIPTION, with a large assortment of Temperance, Astronomical, Scriptural, and other Sliders in great variety. A priced and descriptive catalogue of Lanterns and Sliders furnished gratis on application, and sent by mail, free of charge, to all parts of the United States and Canada.

McALLISTER & BROTHER,
194 Chestnut street, Philadelphia.

sep27-3t-eow

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets. Gold Tea Sets.
White " " Fancy " "
Green Sprig " " " " " for silver.
Fancy " " Tete-a-Tete Sets.
" Chamber Sets. Rich Large Cups and Saucers.
Best White Stone Sets. Glass & China Cologne Bottles.
Parian Figures. Fancy China Candlesticks.
Bohemian Glass. Wedgewood Ware.
Canton China, per set or piece.

THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low.

DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.

sep27-3m*

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky-lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.

sep27 1y

WANTS.

A LADY, WHO CAN GIVE THE HIGHEST TESTIMONIALS and references to some of the first people in the city, wishes to obtain a situation as Governess in a private family. She has been long accustomed to teach Music and the higher branches of English, speaks French and Italian, and has no objection to go South. Address S. R., care of Edward Prime, Esq., No. 54 Wall street, New York. sep27-3t*

A YOUNG LADY, ACCUSTOMED TO TUITION, IS desirous of an engagement as Daily or Resident Governess. She is competent to instruct in the English and French languages, and Music. A situation in Williamsburgh preferred. Address F. S., office of the *Churchman.* sep27-tf

A GRADUATE OF A NEW ENGLAND COLLEGE, with seven years' experience as a Teacher, is desirous of obtaining a situation. Best of references can be given. Address, for further particulars, "ACADEMICUS," Wilton, Conn. sep20-7t*

TWO LADS, OF RESPECTABLE PARENTAGE, AND POSSESSING a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. ml-1y

PUBLICATIONS.

PUTNAM'S MONTHLY.—FOR OCTOBER.
CONTENTS OF NO. XXXIV.:
Original Portraits of Washington.
Wind and Rain.
The Willey House—A Ballad of the White Hills.
Benito Cereno.
Unknown Tongues—Language of Animals—Part II.
Life among the Mormons.
My Darling.
Alfred Tennyson.
Living in the Country.
The Helmet.
Experiences in Mount Lebanon.
The Drama in France—Classic and Romantic.
The Legend of Goodman Poverty.
Born, but not Buried.
Reminiscences of a Tempest-tost Life—Lafayette.
The Kansas Question.
Editorial Notes.
  American Literature and Reprints.
  European Literature.
  Drama.
  Music.
  Plastic Art.

OPINIONS OF THE PRESS.

Putnam's Magazine.—Two numbers of this leading American magazine have reached us at the same time, and brought upon us an *embarras des richesses.* The articles number some eighteen in each, and there is not one that we should be inclined to pass over. Indeed, "Putnam" has a peculiar attraction for us, as we see in it a reflection of the mind, manners, and intelligence of our transatlantic cousins. It carries us into a new country, and makes us acquainted with all its characteristics in an easy, unaffected manner. Politics are not neglected: but we do not detect faction, or even party, and we read under a persuasion that we are gathering the impartial opinion of the best minds in the United States.—*London (Eng.) Weekly Times.*

Putnam is growing every month stronger, healthier, more to the purpose. It has some fine brains at work for it, and really begins to give the country some genuine criticism on literature and art.

Its opening review of the poetry of Owen Meredith, (Bulwer's son) and Matthew Arnold, brings back the sensations with which we used to devour the criticisms of Blackwood in its great days. It gives us ideas—it *teaches* something—and, better and dearer than all, it gives us something to quarrel with!

The brief notices of new books in "Putnam" are independent, condensed, to the purpose. They generally touch the core of the matter, and show that the books have been *read* before being noticed. Of how few critical publications can we say as much.—*Philadelphia Morning Times.*

Terms—*Three Dollars* a year, or *Twenty-five Cents* a number. *Subscribers remitting Three Dollars*, promptly, in advance, to the Publishers, will receive the work for one year, *postpaid*, to any part of the United States within 3,000 miles.

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10 Park Place, New York, Publishers.

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V AMY HERBERT. 1 vol. 12mo. 75c.
VI. MARGARET PERCIVAL. 2 vols. 12mo. cloth, $1.50.
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IX. WALTER LORIMER, WITH OTHER TALES. Illustrated, 12mo. 75c.
X. JOURNAL OF A SUMMER TOUR. 12mo. cloth, $1.

OPINIONS OF THE PRESS.

We know not where we will find purer morals, or more valuable life philosophy, than in the pages of Miss Sewell.—[Savannah Georgian.

The style and character of Miss Sewell's writings are too well known to the reading public to need commendation.—[Albany Transcript.

These novels are admirably calculated to inculcate refined, moral, and religious sentiments.—[Boston Herald.

Miss Sewell's works bear the impress of genius, consecrated to the noblest purposes, and should find a welcome in every family circle.—[Banner of the Cross.

No one can be injured by books like this; a great many must be benefitted. Few authors have sent so many faultless writings to the press as she has done.—[Worcester Palladium.

The field in which Miss Sewell labours seems to be exhaustless, and to yield always a bountiful and valuable harvest.—[Troy Daily Budget.

MISS YONGE'S WORKS.

I. THE HEIR OF REDCLYFFE. 2 vols. 12mo. cloth, $1 50.
II. HEARTSEASE; or, MY BROTHER'S WIFE. 2 vols. 12mo. cloth, $1.50.
III. THE TWO GUARDIANS; or, A HOME IN THIS WORLD. 1 vol. 12mo. cloth, 75 cents.
IV. KENNETH; or, THE REAR GUARD OF THE GRAND ARMY. 1 vol. 12mo. cloth, 75 cents.
V. THE CASTLE BUILDERS. 1 vol. 12mo. 75 cents.

THE PLAN OF THE AUTHOR IN WRITING THIS SERIES OF BOOKS.

Throughout these tales the plan has been to present a picture of ordinary life, with its small daily events, its pleasures and its trials, so as to draw out its capabilities of being turned to the best account; great events such as befal only a few, are thus excluded, and in the hope of helping to present a clue, by example, to the perplexities of daily life, the incidents which render a story exciting have been sacrificed, and the attempt has been made to make the interest of the book depend on character painting.

Extract from a Review of the "Heir of Redclyffe" and "Heartsease" in the North American Review for April.

"The first of her writings that made a sensation here was the 'Heir,' and what a sensation it was! Referring to the remains of tear-washed covers of the copy aforesaid, we find it belonged to the 'eighth thousand.' How many thousands have since been issued by its publishers to supply the demand for new, and the places of drowned, dissolved, or swept away, old copies we do not attempt to conjecture. Not individuals merely, but households, consisting in great part of tender-hearted young damsels, were plunged into mourning. With a tolerable acquaintance with fictitious heroes, (not to speak of real ones,) from Sir Charles Grandison down to the nursery idol Carlton, we have little hesitation in pronouncing Sir Guy Merville, of Redclyffe, Baronet, the most admirable one we ever met with, in story or out. The glorious, joyous boy, the brilliant, ardent, chivalrous child of genius and of fortune, crowned with the beauty of his early holiness, and overshadowed with the darkness of his hereditary doom, and the soft and touching sadness of his early death—what a caution is there! what a vision!"

D. APPLETON & CO.,
sep20-2t Publishers, 346 & 348 Broadway.

THE SHAWM, BY WM. B. BRADBURY, AND George F. Root, now enters upon the third year of its publication. Its large amount of matter, original and selected, its "Singing Class," its "Original Cantata," its Anthems, etc., justify its title—A LIBRARY OF CHURCH MUSIC. The extraordinary sale of The Shawm, during the first two years of its publication, sufficiently attest its popularity.

A single specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or choir-leader, on the receipt of seventy-five cents. Published by

MASON BROTHERS,
sep20-2m* 23 Park Row, New York.

THE HALLELUJAH, LOWELL MASON'S NEW collection of Church Music, contains upwards of one thousand pieces of music, adapted to about one hundred and twenty metres, and a much larger variety of Anthems and other Set Pieces. The ELEMENTS OF MUSIC have been especially prepared for Singing Classes—a variety of pleasing exercises, four-part songs, and rounds interspersed, and there is added MUSICAL NOTATION IN A NUTSHELL—a brief course for schools.

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MASON BROTHERS,
23 Park Row, New York.
sep20-2m* SANBORN, CARTER & BAZIN, Boston.

NEW SYSTEM OF TEACHING FRENCH.—THE WHOLE FRENCH LANGUAGE. By T. Robertson. 617 pp. 12mo. $1.25. Key to do., 75 cents.

From the numerous favourable notices of the book, we select only the following:

"The author of this system is Professor Robertson, a celebrated teacher in Paris, who has obtained a European reputation by the excellence of his method and the success of his instructions. *It claims to combine the most valuable features in the systems of* Manesca, Ollendorff, Hamilton, and the older grammatical authorities, *while it is free from the defects which diminish the practical utility of those methods.* The text on which the volume is founded, is an original and attractive narrative, presenting all the peculiar idioms of the French language, together with a complete vocabulary of the words most commonly occurring in familiar discourse. The principles illustrated in this portion of the work are impressed on the mind of the pupil by constant repetition in a series of judicious exercises; and the second part is devoted to a more profound analysis of the language, explaining, in a collection of clear and simple rules, all the difficulties of French grammar and syntax. Professor Robertson's method is strictly progressive. The pupil is led on, by easy and almost unconscious steps, from the rudiments of the grammar to the most complicated forms of the language. The system combines great thoroughness with remarkable perspicuity. No one can master its details, without making such proficiency in the French language as to enable him to enjoy the classical productions of its literature, and with the necessary practice, to speak French with correctness and facility. The volume now issued is equally adapted for the purposes of self-instruction, and for the use of classes under the direction of a competent teacher. We do not hesitate to recommend it to the notice of all who are interested in the advancement of education, believing that its substantial merits will bear the test of a scrutinizing examination."—*Harpers' Magazine.*

For the convenience of those who would wish to examine this System the Publishers have printed extra copies of the First and Last Lessons (and all the Lessons are arranged essentially on the same plan), for gratuitous distribution to those who may apply for it; and to Professors of the Language who may prefer the entire work for examination, copies will be sent by mail, free of expense, on the receipt of *One Dollar* for the System, or *One Dollar and Fifty Cents* for the System and Key. Published by

ROE LOCKWOOD & SON,
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SHOULD BE IN EVERY FAMILY, LIBRARY, AND SCHOOL.—THE FRANKLIN GLOBES.—We solicit the attention of the Trade to the Franklin Globes, manufactured by us. We claim for them the superiority over other Globes for the following reasons:

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